

KINGDOM PEOPLE LIVING BY KINGDOM PRINCIPLES: THE CALL OF
MISSIONS, A HOLISTIC APPROACH

By

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A DEMONSTRATION PROJECT

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ABSTRACT

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As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that our church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. I have developed a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the Church to rediscover its Biblical call to holistic ministry. This project draws from Biblical models and principles that are applicable in any context.

The challenge to be truly missional requires that persons consider themselves to be disciples, and begin to engage their communities in their everyday life, to be incarnate. This has posed a challenge to the church and seeks to answer the question: how will missions and being missional in the 21st century be any different from the Colonial Periods? The challenges that seem to be facing the Yonkers churches are similar to those which face the North American Churches.¹ Some of these challenges are diversity of the harvest, an increasingly large harvest, lack of harvesters, lack of focus in the Church, a dying Church and an unclear presentation of the Gospel. In the Book of Luke chapter 10 verse 2 it reads, “And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

¹ In their book *Simple Church: Returning to God's Process for Making Disciples*, Geiger, Eric, and Thom S. Rainer, researched and present a clear and detail picture of the North American Church community. The book is published by Kiev Russia: B&H Publishing Group, 2006.

This was Jesus' view of the many souls that were not saved. This picture is true today of the North American Church and begs the question "Has the Church lost its focus of the Great Commission?" Many churches are declining, and even dying, while the 'unchurched' population is increasing. Ed Stetzer and Mike Dobson state that three denominations - Assemblies of God, Nazarene, and Southern Baptists - all reported a decline in their membership.² While many churches in these denominations are growing the greater portion is declining.

We do not have to travel miles and overseas to some foreign country to locate the mission field. Right here, literally in our backyards, the world has come to us, as Sadiri Joy Tira, the Lausanne Committee for World Evangelization senior associate for Diasporas, said, "The world has become borderless."³ The next challenge that Jesus identified was that the laborers are few (Luke 10:2). Many churches lack disciples or self-feeders (Christ-centered persons) that are harvesters. According to Ed Stetzer and Mike Dobson in the book entitled *Come Back Churches*, 70 to 80 percent (70-80%) of North American Churches are in decline and 3,500 to 4,000 U.S. churches close their doors every year. To be truly missional requires a holistic approach that includes the Great Commandment, Great Commission and the Great Compassion, this I call "The Circle of Mission". It is about ministering to the total person and requires an investment into person's lives of our time and our finance.

² Mike Dodson, and Ed Stetzer in their *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too* evaluated 300 churches that were declining and undertook a process that led to their turn around. The book is published in New York by B&H Books, 2007.

³ Sadiri Joy Tira, "Evangelism vs. Missions" *Christianity Today*, July 2010.

DEDICATION

To my wife, Jacqueline Jenkins, you have been my most ardent supporter and your encouragement has proved invaluable. To my sons Jonathan and Justin, this is a reminder that you can be whatever you put your mind to with the help of God.

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Ultimately, I want to give all the praise and thanks to God. It is in Him we live and exist and everything is made for His glory. This Demonstration Project is a simply an offering to Him.

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INTRODUCTION

In order for the Church to effectively deal with the attitudes of the congregation to be more “holistic” in their approach to missions, while being theologically consistent with the Biblical mandates it will require an understanding of the theology as it relates to missions: Church, world and Kingdom of God. There are several themes that are illustrated in the Bible relating to different aspects of missions that can be seen throughout Church history as documented by Henry Chadwick in his book *The Early Church*.⁴ Two of these themes are the understanding of the main object of mission and the structures involved. Jan A. B. Jongeneel defines these in his book, *Philosophy, Science, And Theology of Mission in the 19th And 20th Centuries*.⁵ It is helpful to explore some of the definitions that are used to define missions, since these definitions are somewhat slanted to the theological view of the authors; it is pertinent for this project to posit a working definition that will follow us throughout this project. One cannot define missions without defining the Kingdom of God. As we seek to clearly articulate this meaning it will be helpful to consider these meanings as they relate to eschatology and ecclesiastically. Entrance into the Kingdom of God is clearly defined in scriptures; what is its meaning within this context of this research?

⁴ For a more detail information on this subject read Henry Chadwick book, *The Early Church (The Penguin History of the Church)*, (Revised ed. Boston: Penguin (Non-Classics), 1993), 13-20.

⁵ Jan A. B Jongeneel, *Philosophy, Science, and Theology of Mission in the 19th And 20th Centuries: A Missiological Encyclopedia: The Philosophy And Science Of Mission (Studies in the Intercultural History of Christianity)*, (2nd Rev ed. New York: Peter Lang Publishing, 2002), 88-93.

Church History is a hidden treasure of practical and demonstrative information relating to missions and the Church's understanding and application of missions. The early Church took the commission very seriously because they believed that Jesus would return in their lifetime; armed with this conviction they wanted to take the gospel message to the entire world as they knew it. The foundation of the early Church was about advancing the Kingdom of God by spreading the gospel message. Throughout Church history there were many who benefited from the advancement of the gospel and they were sometimes willing supporters because of other reasons apart from the gospel. What they found were that people were converted into the Kingdom of God and living a life that was admirable and these new converts became responsible citizens, workers, neighbors, and employees.

In the first 100 years we saw the purely Jewish Christian Church developed into the majority Gentile Church. It was the apostles' commitment to the Great Commission empowered by the Holy Spirit that led to the spread of Christianity during this time. Later, The Bishops of the Roman Catholic Church took up a similar thrust and once again missions were at the forefront of their endeavors. The birth of Protestantism came from a desire to become more like the Christ of the Bible. They originally were not actively involved in missions because of their efforts codify their doctrines during the reformation. On the other hand, the benefits of their sound doctrines and the codification of these doctrines was that the future generations of Protestantism were now adequately armed. Their desire for missions as their focus, led to the spread of the Gospel everywhere they went. While the effect of their actions was originally felt in the west and the subsequent colonies, it later spread throughout the rest of the world, literally. The

Great revivals and the birth of Pentecostalism were marked by the desire to be like the Christ of the Bible and those involved in these movements participated in missions, as they perceived it. An ongoing struggle for those who are seeking to be true to Jesus' command is to present a holistic mission. As the Church grew, some sections were more tilted towards just the commission, others were more tilted towards compassion and still others were more focused on the commandments. However, there is a consistent theme that undergirds all of the generations throughout Church history and that is missions' main purpose is to bring the gospel message to all those who have not yet received it. These missionaries would travel to foreign countries and suffer great feats determined to see the natives transformed and accept the message they brought. They were holistic in their approaches; focusing on the Great Commandment, Commission, and Compassion.

As the Church develops a comprehensive and practical understanding of missions, this will propel Christians to act out their missional call. For example, this message of hope and salvation through Jesus Christ transforms not only Cornelius, but his entire family, and Peter as well, as stated in Acts 10. God was the underlying connection between Peter and Cornelius. God is both sending the seeker, Cornelius, and preparing the messenger, Peter the missionary, the disciple. This circle of missions is the thrust of the project; it begins with the call of the Church and then the commissioning of the church. As the Church carries the gospel to the world the Church is being transformed and then is re-commissioned. Refocusing the mindset and view of missions requires change. In order to foster a new paradigm we must deal with the issue of change within the Church with regards to the understanding of missions. How does understanding the theology of change contributed to this process? Theology of change

refers to the understanding of all aspects of change and the philosophy that is buried in this word “change”. We will consider several aspects of change but will maintain as the foundation, what I term, the Circle of Missions. This involves looking at the community where the work of missions is carried out, the congregation where training is done and the core (people) that is doing the work of missions. Change is the agent that gets one from one quadrant to the next, from community to the core.

While there are many stories of individuals throughout Church history that have demonstrated a holistic approach to missions; our time is not void of individuals that are continuing this process. These individuals are demonstrating in practical ways the Biblical understanding of missions and the Kingdom of God. They are from different backgrounds and operate in different parts of our culture but are stirred by the Holy Spirit to carry out God’s mission. Lives are being transformed and the Kingdom is expanding. The application of Biblical missions will result in transformation, growth, and will bring glory to the name of God.

The Church must take the lead in being holistic in its approach to mission. Fulfilling the call of mission requires the Church to approach this call from a holistic point of view. The Church has done an excellent job in preparing people for the afterlife; but one of the areas in which we are lagging behind is preparing the church for end of life experiences and even traumatic experiences. In order to address these issues adequately there has to be a deliberate effort taken to look at the religious structures and spiritual practices at work in the context of the community the church is ministering. I believe issues of death and dying, euthanasia and Advance Directives as discussed by Dr. Martha

Jacobs⁶ in her book a *Clergy Guide To End Of Life Issues* is important as it relates to missions.

When one finds meaning to life, he or she will find it easier to deal with issues of death and dying, pain and suffering. The pastor has to take the lead role in helping to change the pre-conceived notions about end of life issues of the community, beginning with the congregants. Since the average life span is increasing, the pastor should play a more active role in educating the congregation about these issues. The internal structures and systems of the church have to include pastoral care with emphasis on end of life and death and dying issues. We have to become “missional” from a holistic framework without losing the basic understanding of mission as laid out in the Bible, addressing the body, soul, and spirit. The individual has a soul, which we are preparing to meet God in eternity, but he or she also has to live in this life and both body and spirit need to be ministered to, thereby completing holistic missions. When the structures and systems of the church are addressed from a holistic point of view, then the church will be more successful in bringing the Gospel Message to the community. This message is wrapped in the principle of love; we must love God and love each other. Jesus said that if we do not love, then we are not His children. This is important because it is only the children of God that will inherit eternal life with God. John wrote in his epistle in 1 John 4:20, “If someone says, ‘I love God’, but hates a Christian brother or sister, that person is a liar; for if we don’t love people we can see, how can we love God, whom we cannot see?” This principle of love is critical to the understanding of the missional church.

⁶ For an informed discussion on end of life issues and information to assist the pastor in educating the church read Martha A Jacobs book, *Clergy Guide to End-Of-Life Issues*, (Cleveland: Pilgrim Press, 2010), 17.

To capture the full essence of missions, a demonstration project will be developed and implemented. This demonstration project is designed to achieve three goals:

- 1) To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus;
- 2) To develop a better awareness of local missions;
- 3) To develop a process that will assist persons to live out the mission by engaging their communities.

The challenge as to how to be truly missional requires those persons who consider themselves to be disciples to engage their communities in their everyday lives. This has posed a challenge to the church: how will missions and being missional in the 21st century be different from the 1st century to the 20th century? How can one truly and radically live out the mission of the Church? Three strategies will be employed in order to achieve each goal. At the end of each goal and evaluation will be completed to measure the effectiveness of the project. The idea of being missional is not about the church coming up with some program and fancy name, but more so it is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as God's people in the world.”⁷ According to Rick Warren, “The Church is God’s people living in this world and acting as catalysis for change.”⁸ The Church’s basic mission is to preach the Gospel of the Kingdom of God; this message has social and political aspects

⁷ Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm, Accessed 6/2010.

⁸ Rick Warren, *The Purpose-Driven Church*, (Grand Rapids, Michigan: Zondervan, 1995), 238-40.

to its application. We are called, commissioned, and authorized to go with the gospel.

This is the fundamental responsibility of the Church, but this message is holistic, and affects the total person: body, soul, and spirit.

CHAPTER 1

DEFINITIONS & TERMS RELATING TO MISSIONS

Definitions and Terms Relating To Missions

In this chapter I will define certain terms that will be used throughout the project. It is necessary to set forth a working definition in order for the full meaning of the project to be understood. A complete understanding of the word missions and the various words that denotes areas of missions: missions, missionary, and missiology, will help to put into perspective our relationship to the Biblical mandates regarding missions. Depending on what theological school of thought you support the meaning and application can vary. There are three schools of thought I want to introduce, after which I will put forth my meaning for this project. Chuck Van Engen gives the first meaning. His definition is called the ‘classical understanding’ of missions. This, he said, is missions, “that women and men, through personal faith and conversion by the work of the Holy Spirit, would become disciples of Jesus Christ and responsible members of Christ's Church”.⁹ The fundamental idea that is put forth in the Van Engen’s “classical understanding” is that of personal conversion followed by a response to the call, commissioning, and sending to bring the good news (gospel) to everyone working through the church. The emphasis in this section is on the last part of Engen’s definition - “members of Christ's church.” As members of the body of Christ we are to be examples of Jesus Christ. We should imitate Jesus in all areas of ministry since we are the sent ones the missionaries. Those who are

⁹ Ed Stezer, *MissionShift: Global Mission Issues in the Third Millennium*, (London: B&H Academic, 2010), 27.

now the missionaries understand and practically demonstrate a holistic approach to missions following the pattern of Jesus.

The next definition is from Darrell Guder. He made the point that a missional ecclesiology is Biblical, historical, contextual, practicable (it can be translated into practice), and eschatological (the body of religious doctrines concerning the human soul in its relation to death, judgment, heaven, and hell).¹⁰ A holistic approach to missions is necessary if the missionary is going to fulfill his or her call Biblically as David Bosch also pointed out in his book, *Transforming Mission*. Gruder continues, “Missions mean ‘sending’ and it is the central Biblical theme describing the purpose of God's action in human history, with the church being the primary agent of God's missionary action.”¹¹ Therefore, since mission is the nature of God, and we are sent by God to bring the message of hope and restoration; missions involve those that are following the commissioning of Jesus to go into the entire world and to bring the good news of salvation ministering to the total person.

For a more linguistic view The Evangelical Dictionary of World Missions defines Mission and Missions as

Derived from the Latin *mitto*, which in turn is a translation of the Greek *apostellō* (to send), the term “mission,” as an English term with no direct Biblical equivalent, has a broad range of acceptable meanings.” The Oxford Dictionary gives the earliest occurrences of the English word in 1598. By 1729, use of the word in relation to the church focused on the

¹⁰ Darrell Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Erdmann, 1998), 11-12, 4-5.

See also David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis) for a detail assessment of this point. For further reading see also North Western University website on Becoming A Missional Church. <http://www.nwciowa.edu/churchrelations/conference/BecomingaMissionalChurchApril2010.pdf>, Access 2009.

¹¹ Darrell Guder, *Missional Church*, 11-12, 4-5.

Great Commission: “Jesus Christ gave his disciples their mission in these words in Matthew 28:19-20 and Acts 1:8, ‘Go and teach all nations, & etc.’¹²

The term Missiology will be used throughout the project and Jan A.B. Jongeneel provide the meaning as an “academic discipline... that reflects the history, theory and practice of Christian world mission.”¹³

The third definition is that which Hans Hoekendike “challenged the traditional notion that God was at work in the Church to save the world. I will define this as The God → Church → World Model. Instead, he posited that the secular world is the stage of God’s activity. The church must co-operate with what God is doing in the world defined as The God → World → Church Model.”¹⁴ In the process of being missional both the missionary and the object of missions are being transformed. In this process a message is being delivered to both parties. This includes understanding if these theologies are synchronized with the teaching of the Bible. Like in the story of Peter and Cornelius, it is helpful to understand what the Bible is communicating about missions. I also, unlike Hoekendike, reasoned that God is working through the Church to reach the world through the God → Church → World model. There is a subtle challenge that is evident in our local context. This challenge is the divide between the church, the instrument of the gospel and where we get our theology, and the foreign lands (community), the object of mission, where we carry out the work of missions, as was advanced by Hans Hoekendike in his book *The Church Inside Out*. This divide began from as early as the first century

¹² E. Chambers, *Cyclopaedia*, 636.

¹³ Jongeneel, *Philosophy, Science, and Theology Of Mission In The 19th And 20th Centuries*, 64.

¹⁴ Movements. Net, Steve Addison currently serves as Director of Church Resource Ministries (CRM) Australia, <http://www.movements.net/wp-content/uploads/2006/08/missionaries-to-marxists-scm-rise-and-fall.pdf>, 5, Access 2010.

and continued until the early 20th century. This I will term as the “Colonial Era Model”. The period of colonialism saw the full manifestation of the “Colonial era Model”. The Colonial Era Model saw Europeans as being churched and the rest of the world as objects of “mission”, the unchurched.¹⁵ Mission and church planting have ignored the local context and replicated the European context in the local contexts. While this is true, it is worthwhile to construct a complete picture of missions that moves beyond the Colonial era Model to the model of the early church.

Here is the definition that will be used in the remainder of the Demonstration Project. Mission is the sending of the Church with the good news of forgiveness, reconciliation, restoration and love. This message is holistic and is rooted on Biblical doctrines working through the church. Evangelism is the methodology of carrying out this mission. Missions or missionary endeavors are currently defined as one going to a foreign country to bring the gospel to the people of that country, while attending to some of their physical needs. Mission in this context is sometimes separated from evangelism. One cannot truly understand missions and all its implications without properly dealing with the understanding of the Kingdom of God. Jesus’ longest and first sermon or teaching session was centered on the Kingdom of God and the principles that govern this Kingdom. The Church has to recognize that their primary mission is to advance the Kingdom. Jesus prayed for the Church in John 17:11-17;

And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have

¹⁵ This point is made on the web at The History Guide; it contains the complete content of three undergraduate courses in European history (Resource on the Web) <http://www.historyguide.org/ancient/lecture26b.html>, Access 2010.

given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth.

The church has to recognize its role as the vehicle or instrument that God has ordained to bring about the message of the Gospel. While there might be other organizations that are performing aspects of this missional call, it is primarily the Church that is sent to the world. This is demonstrated in several passages in the Bible particularly in Matthew 28:19-20 and Acts 1:8. It is imperative that as the conversation around mission continues the Church must deal with mission by understanding the role and nature of the Church. We have to deal with the “Kingdom of God” and its relationship with the church and lastly we have to be open to understand how God is working outside and inside the church in our times. The Kingdom of God is described by the Evangelical Dictionary of World Missions as;

“Kingdom of God” occurs in the Old Testament, but if one looks at the Old Testament prophets through the teaching of Jesus and the totality of New Testament faith, one finds it is predicted as a future reality (the messianic age) in the ongoing redemptive purpose of God. In contrast, the New Testament uses this term or its equivalent (kingdom of heaven) more than a hundred times. This was the dominant theme in the ministry of Jesus and his use of the term seems to have oscillated between the primary concept of the rule or reign of God and the secondary sense of the realm over which he will exercise this rule (Luke 17:21 and Mark 14:25).¹⁶

When we talk about the Kingdom of God we have to look at the kingship of God.

In the Old Testament we see God as the King of the universe, of Israel, and the

¹⁶ A. Scott Moreau, Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, (Baker Reference Library Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000), 539.

future reign of God. The Jewish teaching, which is the Christian teaching, looks at the kingship of God with regards to the eternal sovereignty of God. It also views this kingship as the establishment of God's future reign and it addresses the Kingdom of God and kingdom of heaven. Jesus teaches mainly around this theme. He speaks of the kingship of God as His central theme. He also addresses the nature of God's kingship and what is the expected human response. Lastly, the kingship of God was the theme of the early church.¹⁷ The Acts of the Apostles, the epistles of Paul, and the other writers all echo this theme. Everything about who we are and what we are about is centered on the kingship of God and His Kingdom.

How does one become a citizen of the Kingdom of God? The term conversion is used to describe the process of obtaining citizenship in the Kingdom of God. A term that is used in many literatures lately to distinguish between those that are citizens of the Kingdom of God is church, and unchurched is used to denote those who are not citizens. Being church carries many connotations: being baptized, educated in history and theology of the church, a regular active church attendee, and most of all, being converted (born again). The meaning I will ascribe to the word church and unchurched is simply those individuals that are converted or not converted, respectively. In defining conversion according to the Evangelical Dictionary of World Missions we have to take into account the "relationship between conversion and mission" this idea "is foundational to missiology, because the conversion of sinners is central to the fulfillment of the Great

¹⁷ For more reading on the Kingdom of God see Moisés Silva and Merrill Chapin Tenney, *The Zondervan Encyclopedia of the Bible, Volume 3, H-L*, Revised, Full-Color Edition (Grand Rapids, MI: The Zondervan Corporation, 2009), 911.

Commission.”¹⁸ Ultimately, conversion occurs when a person recognizes that he or she is in violation of God’s laws (sinners) and need to accept Jesus as their Lord and Savior because He is the only way to get to heaven. The individual consciously makes a decision to change his or her way of living and now follow the Biblical principles as guidelines for his or her life. This is where my definition of missions amplifies the expectation of the convert. “It is the sending of the Church with the good news of forgiveness, reconciliation, restoration, and love. This message is holistic and is rooted on Biblical doctrines working through the Church.” Chuck Van Engen’s definition states that the converts are, “Disciples of Jesus Christ and responsible members of Christ’s Church.”¹⁹ The responsible member is one who would accept the good news of forgiveness, reconciliation, restoration and love.

Conversion, therefore, is an integral and fundamental aspect of understanding the Kingdom of God and the mission of the King. Jesus made it clear in John that He is the way to God by stating in John 14:6, “I am the way, and the truth, and the life. No one comes to the Father except through me.” The Greek word ‘διά’ translates as ‘through’, that means He is the way to get to God. No one get to the Father except they pass ‘διά’, through, Jesus. Jesus made it clear that He is the only way and Paul amplified it in Romans 10:10, “For with the heart one believes and is justified, and with the mouth one confesses and is saved,” and Acts 2:21, “And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.” Jesus made it even clearer, in John 3:17, For God did not send his Son into the world to condemn the world, but in order that the

¹⁸ Moreau, Netland and van Engen, *Evangelical Dictionary of World Missions*, 231.

¹⁹ David Hesselgrave and Ed Stetzer, *MissionShift: Global Mission Issues in the Third Millennium*, (London: B&H Academic), 2010, 12.

world might be saved through ‘διὰ’ him.” Jesus also said in John 10:9, “I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture,” and in Mark 16:16 “Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” It is clear that entrance into the Kingdom of God is a belief that Jesus is the only way to the Father, and a confession that one believes and publicly accepts this as fact, he or she is then baptized as an outward sign of the inward acceptance of Jesus. The simple idea that is borne out of conversion is a turning away from one thing unto another. It is moving from not believing in Jesus to believing in Jesus. The next step is to become responsible members of the Church, carrying out the missions of the King. Conversion is a key component of missions, and any idea of missions without conversion at its center is violating the essence of the Biblical view of missions. Jesus’ prayer for the Church in John 17:11-17, was that the Holy Father should “Keep them in your name, which you have given me, that they may be one, even as we are one” and He concluded in John 20:21, “As the Father has sent me, even so I am sending you.” Again, those who belong to Jesus are sent by Jesus to carry out the mission of the Father, the King.

Framing a theological perspective regarding pastoral care is necessary in effecting a holistic approach to ministry. Holistic, for me, means relating to, or concerned, with the complete system rather than with addressing individual parts independently. The holistic approach is understood to be addressing the spiritual need then addressing the physical needs of a person. In this process, a theological argument is developed with regards to the whole. Churches and pastors must address the cause of Christ as a concern towards holistic redemption. Looking first at the meaning of a theological argument. A

theological argument is one that addresses questions that are related to God: the existence of God, the argument from design, and various other arguments relating to the nature and essence of God. In defining the term “theology” we have to look at the first part of this word (theos), which is the term that deals with the study of God. The latter part of the word, “ology”, is from the Greek word logos meaning discourse, theory, or reasoning. Therefore, the combination of the two Greek words gives the meaning of theology; a discourse, theory, or reasoning about God. It can be stated generally as the study of religious faith and its practices and spiritual experiences. Theological arguments are far reaching and seek to address areas of behavior and belief. These arguments relate to God and seek to understand the nature of God. It also, seeks to understand the limit, if any, of God’s power, so we talk about His omnipotence, which addresses His limitless power. There is also the understanding of space and time so we talk about omnipresence; He is everywhere, not limited to time and space. Lastly, there is the desire to find out how much God knows and are there limits to this knowledge. So we talk about His omniscience the all-knowing nature of God. These arguments seek to make a claim and sort out the reasoning while responding to questions about whom God is. It is this God that governs our mission (s). The very nature of God is missional; He is the God that sends²⁰.

²⁰ Francis M Dubose in his book, *God Who Sends: A Fresh Quest for Biblical Mission*, wrote in detail about the mission of God. He provided an indebt review of the nature of God relating to sending. He posited that the nature of God is sending therefore Christians who desire to be like Jesus must be missional.

Other Definitions & Meanings

Missional Formula –The missional formula is what I call the 3Cs:

Commandment to Love (CL) plus Commission to Gospel (CG) plus Compassion to Serve. This can be demonstrated in the following way: Love + Go +Do = Missions - (CL + CG + CS = HM). These are taken from the teachings of Jesus in the following verses: Great Commandment (Matthew 22:37-40) + Great Commission (Matthew 28:19-20) + Great Compassion (Luke 4:18-19) = Missions. Practically this formula simple says: CL =Love God & Man (male & female), CG = Go Preach, Teach & Baptize and CS = Do love & show Compassion. Missions call for obeying the Great Commandment, the fulfillment of the Great Commission and the practical demonstration of the Great Compassion. While church multiplication is not the goal of missions it eventually is one of the products of missions. The main goal of missions is the spreading of the good news what we call the gospel Message. Since the church is the vehicle that is commissioned to bring the good news, then the more churches we have the more reach the church will have.

Circle of Misssion – This is the movement of the gospel. The flow is simple from “Congregation → Core → Community → Congregation → Core → Community” and back again to the Congregation. Training is done in the Congregation as this prepares those who will become the Core. The Core does the work of missions in the Community. Conversion takes place in the Community. The church should be strategic and deliberate in training its members to go into the Community.

Road to God - Everyone is on the road to God. They are searching, trying to find a way to get back into relationship with God. Some people are on the road of denial. Here, they claim to believe that there is no God and there is no need for religion, or the institutions representing religion. The others are on a road of an inaccurate view of God. For example they might believe that one's good works merit salvation. Knowing where each person is on this road will help us in knowing how to point this person to God.

Object of Missions: The World (unchurched)

It is important as we fulfill the Great Commission that we understand the issues relating to Contextualization²¹ (bringing the truth of the gospel to different contexts without changing the Biblical gospel message). As stated before, mission or a missionary endeavor is currently defined as one going to a foreign country to bring the gospel message to the people of that country, while providing for some of their physical needs. While this is true, that is not the complete picture of missions. Ed Stetzer and Thom Rainer in their book *Transformational Church* state that "Transformational Churches live out the essence of disciple-making in their activities through worship, community, and mission...mission into the surrounding neighborhoods occurred with an understanding of the church's immediate context."²² If we go back to Acts 1:8 Jesus said, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth." In the North

²¹ This term was discussed at length on the C.P.P.S. is a Society of Apostolic Life of priests, brothers, and students, website, http://www.missionpreciousblood.org/general_curia/Mission_2009/docs/Bevans_Six_Elements_of_Mission.pdf (Access 2010).

²² Thom S Rainer and Ed Stetzer. *Transformational Church: Biblically Grounded, Culturally Informed, World Changing*, (New York: B&H Books), 2010, 47.

American local missionary endeavors, the local communities are often not the focus of missionary activities. As referenced in the book of Acts, Jesus said that we are to “be His witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Included in this list of places is Jerusalem, representing the local community, this is a new paradigm. In the July 2010 issue of *Christianity Today* there is an article identifying a new paradigm in the Baptist movement regarding mission in a local context. In the article entitled “Evangelism vs. Missions?” The Southern Baptist Convention established a task force that recommended recognition that the concept of evangelism (domestic) vs. missions (international) is outdated in a world of immigration, refugees and Diasporas.”²³ This recommendation was driven by the findings that 25 percent of North America’s 202 immigrant groups are still unreached. Therefore, the Southern Baptists plan to unleash their overseas missionaries in the States. There is a general misunderstanding resulting from the application of the Colonial Era Model of missions, which permeated every aspect of the Church and its structures and is evident in this finding. The Holy Spirit, in Acts 10, corrected Peter and told him that he should not call God’s people unclean and that everyone within their local context can experience the transforming reconciliation of the Gospel. Peter was a missionary with an evangelistic message, the gospel that he is going to deliver to Cornelius. Peter’s evangelistic method included preaching, baptizing, and fellowship. Ed Stetzer, Life Way Research president, said in the July 2010 *Christianity Today* issue in the article ‘Evangelism vs. Missions?’ “There is no Biblical

²³ Bobby Ross Jr.. “Evangelism vs. Missions?” *Christianity Today*, July 2010, 10.

distinction between evangelism and missions, so with good motives, we are creating a distinction without a difference.”²⁴

We understand that the gospel message is sent to the world not just to one group of people. Matthew 28:19 say, “Go therefore and make disciples of all nations” and in Acts 1 it gives more detail as to the meaning of the world. Peter struggled with seeing the world outside of Jerusalem and the Jewish context. As the Holy Spirit taught Peter, so too, He is teaching us and we need to listen to His voice speaking to our hearts on this matter as stated in Acts 10:15 “What God has made clean, do not call common.” We are to be willing to take the gospel message to the world, and have no exception. Once Peter understood the message he was able to go into Cornelius’ home and present the gospel and fellowship. A missionary is simply a messenger, bringing the good news of salvation through Jesus Christ. As we endeavor to bring the gospel and assume the mantle of a missionary there must be an understanding of contextualization of the gospel. This contextualization requires investment. In the July 2010 *Christianity Today* issue in the article, “Love where you live”, J. R. Kerr said, “A city gets transformed when neighborhoods marked by the gospel are redeemed. To do that, we need to stay 20 or 30 years.”²⁵ This missionary enterprise is an investment, or a life commitment.

The Colonial Era Model of mission and church planting efforts ignored the local context and replicated the European context in the local contexts in an effort to increase conversion. The new, or rediscovered paradigm has to be holistic in its approach to mission and must be understood in terms of context, spiritual and physical needs.

²⁴ Bobby Ross Jr., “Evangelism vs. Missions?” *Christianity Today*, July 2010, 10.

²⁵ “Collin Hasen, “Love Where You Live” *Christianity Today*, July 2010, 36.

Contextualization requires a delicate balance and begins with the understanding of truth. There is absolute truth. Jesus said in John 16:13, “When the Spirit of truth comes; he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.” Truth, therefore, emanates from God; of a fact, God is Truth, and there is no truth, both secular and religious, that is outside of God. This truth is Jesus Christ and His teachings, demonstrated in power by Him rising from the dead. The Gospel is bringing this truth to different context without changing the gospel message as demonstrated by the missionaries in China and Europe in 500-1000 AD.²⁶ How we pass on this truth is important; as we are just messengers, therefore, we should not be arrogant in our presentation. In 1 Peter 3:15, Peter said, “But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” We should do this with gentleness and respect as he stated in verse 16, “Having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame.” Note also that Paul and Barnabas were sent back to Jerusalem to confront this heresy of minimal contextualization.²⁷ Christians must be obedient to those who are set over them, as long as they are leading according to the will of God. The difference between the Judaizers and those who heard the news of the Gentiles’ conversion (Samaritan) is that the brethren in Samaria were glad. The Judaizers were not rejoicing, but were trying to lay yoke on the new believers by denying the critical contextualization of the gospel.

²⁶ Owen Chadwick and Stephen Neill. *A History of Christian Missions: Second Edition (Hist of the Church)*, (2 ed. Boston: Penguin (Non-Classics), 1991), 82.

²⁷ Paul G. Hiebert, “The Gospel In Human Contexts” in *MissionShift: Global Mission Issues in the Third Millennium*, (London: B&H Academic), 2010, 82 – 101.

They were holding them to customs and traditions that neither they nor their forefathers could observe without breaking them. We are to be very careful of those who want to legalize every aspect of Christianity with strict adherence to customs and traditions rather than to the Law of God.

When we examine the ministry of Paul, we can see that he was born in a Hellenistic Greek culture, Tarsus, a Jew and Roman citizen. To add to the complexity of contextualization, as stated in Acts 22:3, “he was educated under Gamaliel as a strict Pharisee?”²⁸ Yet we can learn a lot from the apostle’s presentation of truth that was based on Jesus Christ, and he was more concerned, I think, with critical contextualization of the gospel. Paul said in 1 Corinthians. 9:22, “To the weak I became weak, that I might win the weak. I have become all things to all people that by all means I might save some.” Paul did not stray from the fact that Jesus is the Son of God and that He has provided a way for sinners to reconnect with God through conversion.” In Acts 17 we witness Paul on Mars’ Hill, the pinnacle of philosophy, as he gently used their context to present the Gospel. Paul looked around and noticed how religious they were and pointed them to Jesus by speaking in their context. This method can be seen throughout the Pauline Epistles. It is very noticeable in Luke’s writings in Acts 15, in the story of Peter and Cornelius. On the Day of Pentecost, Peter preached a sermon that had its basis in the life, work, and teaching of Jesus Christ (Acts 3). What developed later was an institution that formed the basis of what we call church today. The challenge that the early church faced was how to contextualize the gospel. In the story of Peter and Cornelius, this was evident. It took the revelation of the Holy Spirit to transform Peter. In the essay by Paul

²⁸ Logos Bible Software. http://blog.logos.com/archives/2010/07/mind_the_gap.html?FBF (Access 2010) – Make of Logos Bible Software.

G. Hiebert; he identified several types of contextualization.²⁹ Hiebert posited that contextualization is a critical aspect of missions. I agree with him; as all of us participate in some aspects of contextualization. The world is at our doorstep and we have to minister to people within their context without losing the essence of the Biblical message. Hiebert argues that there is a “changing perception of contextualization among missionaries and missions scholars. Missions must include social, historical, personal and other contexts in which people are living.”³⁰ He maintained that minimal contextualization is when one is unaware of the contexts in which they live, or the depth to which these contexts shape how and what they think. He continues to define uncritical contextualization where there is a watered-down presentation of the gospel leading to syncretism.³¹

This would mean the “old religion” would become mixed in with the new Biblical faith and that culture would have more authority than revelation.³² Critical Contextualization tend to seek a balanced approach to which missionary interact with societies is both true to the Bible and sensitive to the cultures of the particular people group and Divine revelation given in human context.³³

The Colonial Era Model of missions continues today according to Paul G. Hiebert’s essay, ‘The Gospel in Human Context’, “The churches they planted emulated western churches in theology, worship and church polity. In the twentieth century missionaries who were cognizant of anthropology practice uncritical contextualization.”

²⁹ See Hiebert’s discussion in his book, “The Gospel In Human Context” *MissionShift*, on pages 82 – 94 for further reading on contextualization.

³⁰ Hiebert, *The Gospel In Human Context, In Missionshift*, 84.

³¹ Ibid., 89 – 91 & 107.

³² Moreau, Netland and van Engen, *Evangelical Dictionary of World Missions*, 226.

³³ Hiebert. *The Gospel In Human Context, In Missionshift*, 91-94 & 100.

I believe that critical contextualization is what is necessary in missionary endeavors. He goes on to say, “The gospel must be Biblical but relevant to the context. If the early missionaries adjusted too little, twentieth century missionaries accommodated too freely and the result was syncretism.”³⁴ This can be seen in the area of Biblical translations. In a recent article in ‘Christianity Today’, the author focuses the discussion on the translation of the term ‘Son of God’ and its impact in the Muslim world.³⁵ According to the article, Missionaries can live in a Muslim culture for decades, blaming Muslims for being ‘resistant’ to the gospel, when the problem actually lies with linguistic and cultural stumbling blocks said Rick Brown, Bible scholar and missiologist. That is why those who are for alternate phrasing, like Brown and other translators and missionaries, “contend that the alternate phrasing makes a tremendous difference in Muslims’ receptivity to the Bible.”³⁶ On the other hand, those who oppose the translation of the term “Son of God to ‘the Beloved Son who comes (or originates) from God’ “charge their colleagues with compromise that undermines belief in Jesus Christ as the pre-existent, only begotten Son of God.”³⁷ The challenge is to relay the Good News of salvation without compromise. This is increasingly the world that Christians are finding themselves. Every culture possesses both good and evil, and Christianity has the potential to transcend any cultural ethos if the missionaries are allowed by the church to do so without compromising. While we have good intentions, we should not allow the

³⁴ Hiebert. *The Gospel In Human Context, In Missionshift*, 100.

³⁵ For a further reading on this topic visit the website <http://www.christianitytoday.com/ct/2011/february/soncrescent.html>, Access 1/11/11.

³⁶ Ibid.

³⁷ Ibid.

end to justify the means. There must be a foundation and all our efforts must be guarded by a Biblical worldview that is contextually, historically, and biblically sound under the guidance of the Holy Spirit. Even in church planting efforts, contextualization must be an active part of the planters' consideration. A new, or rediscovered, paradigm has emerged. According to Paul G. Hiebert,

In recent years Evangelical missiologists especially anthropologists have emphasized the importance of contextual hermeneutics. A contextual hermeneutics seeks to interpret the scriptures in a way that is Biblically correct but also culturally appropriate and relevant. This approach reflects the importance of the two hermeneutical questions: what did the Biblical text mean originally and what does this text mean for us today.³⁸

Hiebert continues to make the argument that what we need is a more “contextual hermeneutics and Critical Contextualization that must be informed by Holy Scriptures, guided by the Holy Spirit and discerned by the church”³⁹ if we are going to be true to the Great Commission. The Holy Scriptures are the basis for our missions and we should strive to remain true to the message of the text as we approach each context. Paul said, “Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order to reach a wide range of people: religious, nonreligious, meticulous moralists, loose-living immoralists, the defeated, the demoralized—whoever” (the Message Bible). Paul was saying that he remains true to the text but he was practicing contextual hermeneutics and critical contextualization. He was allowing the gospel to be preached in the local context without changing the meaning of the text. The scriptures transcends cultures, race, sex, education, politics, finance and the list goes on and on. How best do I get the message across without being a stumbling

³⁸ Hiebert. *The Gospel in Human Context. In Missionshift*, 101.

³⁹ Ibid, 101.

block or a heretic? This is the question we should always be asking. This question can only be answered by the guidance of the Holy Spirit. John 16:13 states, “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.” We have to depend on the Holy Spirit to inform our theology and practice.

Vehicle of Missions: The Church and its Structures

It is important to understand that the church is the vehicle that was authorized to bring the gospel to the world. Jesus, Peter, Paul, and the apostles all performed their missional calling within the context of the church, the institutional structures. Even though the leaders of the Temple did not readily accept them, they did understand the importance of Temple worship. This was demonstrated to the extent that the new church imitated some of the structural practices of the old temple. Today, we see a greater return to the polity and orthodoxy of the first 500 years of church history. I will posit that the church is the vehicle that was authorized to bring the gospel to the world. Tim Keller, pastor of Redeemer Presbyterian church in New York, said Christians “believe that the Triune God created the world, that humanity has fallen into sin and evil, that God has returned to rescue us in Jesus Christ, that in his death and resurrection Jesus accomplished our salvation...he established the Church, his people, as the vehicle through which he continues his mission of rescue, reconciliation and salvation.”⁴⁰ Paul and the Apostles kept going back to Jerusalem as the foundation, as evidenced in Acts and writings the Pauline Epistles. Luke showed in his account of the early church how

⁴⁰ Timothy Keller, *Reason for God Belief in an Age of Skepticism*. (New York: E P Dutton, 2008), 121.

Paul kept going back to Jerusalem as his home or center of structure. It is quite evident that whenever there is a lack of Biblical foundation and structure there is a potential to wander away from the message of the Bible and the structure of the Church. It is most pronounced in Paul's interaction in Acts 15 as he defended the Gospel of Grace. Both Paul and Peter worked within the context of the early church to spread the gospel. They knew, like Jesus, that this sending, according to the Bible, was not directed at the institutional structures of the Church but towards the people the Church; the structures were just the vehicle that was used to advance the gospel. The early church met as a group in homes, open fields, and where ever they could meet. Even though the institutional church rejected Jesus claims, the birth of the early Church happened anyway. The Church is not limited to the local organization; it is to the catholic Church that this authority was given.

Darrell L. Guder in his book "*Continuing the Conversation of the Church*" posited, "The evangelistic organization, with no negative intention, tends to proclaim something less than the full gospel. Such reductionism" he continues, "stands in obvious tension with an incarnational approach to mission, which is committed to Biblical integrity and fullness."⁴¹ I believe, like Guder, that God's gracious work starts with the calling and organizing of the church with the specific purpose to carry the good news.⁴² This news is all about the life and ministry, death and resurrection of Jesus Christ. The church, according to Acts 1:8, is God's witness to today's generation. The gospel is truly good news because the events of Jesus are the fulfillment of God's loving decision to

⁴¹ Guder, Darrell L.. *The Continuing Conversion of the Church (The Gospel & Our Culture Series)*. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2000), ix.

⁴² Guder, *The Continuing Conversion of the Church*. 2.

heal the broken creation. The center of this gospel message is evangelism; Guder argues, “Evangelism is the communication of the gospel...Jesus intended the mission of the apostolic faith community as necessary consequence of God’s redemptive work for all creation.”⁴³ It is through the church that this message was to be carried to the entire world. It was at the day of Pentecost, according to Luke, that the Church was born. Here, through the power of the Holy Spirit, the purely Jewish believers were led to open their ranks to receive men and women of all nations, races and tongues to form the new community. This new community was now empowered to spread the Gospel. To accomplish this, David Bosch stated, “Jesus’ self-definition was consistently challenging, as stated in Mat. 15:1-9, the attitudes, practices and structures of the people of his time;”⁴⁴ there were certain groups that were excluded and Jesus always reached out to them. This was the Master teacher, teaching by example. Guder said, “Jesus’ own ministry with his disciples was his equipping of the future church for mission.”⁴⁵ It must be noted that transformation was necessary for inclusion into the new community of believers. They had to believe, practice the teachings of the Apostles, and continue the work of missions (making disciples). Individuals like the woman at the well, Cornelius, Paul, the woman caught in the act of adultery and Zacchaeus are examples of this welcoming transformation. Throughout the book of Acts and the Pauline epistles we see the early Christian communities’ understanding of themselves to be witnesses to the work of God through Jesus. They were eyewitnesses, and this convicted them and called them into action; this is seen in Paul’s defense in Acts 15. I concur with Guder that Paul’s

⁴³ Guder, *The Continuing Conversion of the Church*, 49.

⁴⁴ Ibid, 31.

⁴⁵ Ibid., 51.

emphasis was on the “calling and formation of the Christian church as a community of witness”, this can be seen in Eph. 4:1; I Thess. 2:12; Col. 1:10 and Rom. 12:1. While there might be many other organizations that include missions as part of their purpose, it is the Church that is first and foremost given the responsibility to perform this task. It is not just one of the things we do, but it is the only reason we exist as a church and we do other things as the need arises. We should never lose sight of the mission of the church; “the sending of the Church with the good news of forgiveness, reconciliation, restoration and love.”

The Purpose of the Church

What or who is the church and what is the purpose (mission) for the Church’s existence? Answering these questions is fundamental to dealing with the issue of missions. I will seek to differentiate between the body of Christ (Church) by capitalizing the letter “C” in church when I am referring to the invisible Church, and for the institutional structure, and the various organized groups referred to as the visible church, I will use the common “c” (church). As we travel throughout our various cities and towns we are sure to come across various churches with unique names. Some are named after streets, some after people, or some are based on various situations. We have seen various displays and presentations of the Church that somehow have distorted the true picture of the Church. What was viewed as caring and giving is seen at times as taking and robbing. What were to be the hands of God are now the hands of men. This living organism, the body of Christ is at times confused with the organized structures. For example, when one says church, it often brings to mind the Catholic Church body headed

by the Pope. The Church is not restricted by a denominational affiliation or religious organization. The Church of God transcends labels and affiliations. Jesus Christ established the Church for the work of ministry, basically to be a witness to the love that God has for all creation. The message that we bring is that of the love of God, His provision for eternal life and His imminent return for the rapture of the Church. It is to this Church that Jesus gave the commission to go and represent Him and to go and make disciples. The ongoing challenge is to never lose the real meaning of the church, the EKKLESIA. A. Scott Moreau describes the church by doing a word study of the world *ekklēsia* this way.

One way to define the church has been to do a word study of *ekklēsia*, the word used at least seventy-three times in the New Testament to refer to the church. “The word is derived from *ek* and *kaleō* and (speaks of) the assembly of free citizens in the Greek city-states who through a herald were ‘called out’ of their homes to the marketplace. In ordinary usage the word denoted ‘the people as assembled,’ ‘the public meeting’ ” (Berkhof, 1986, 343). The term *ekklēsia* indicated the self-consciousness of the early Christians, who saw themselves as the continuation of what God had begun in the wilderness with the nation of Israel, called together by the proclamation of the gospel for the purpose of belonging to God through Christ by the power of the Holy Spirit (see, for example, Acts 19:39).⁴⁶

The Aramaic word for Church was represented in the Greek by EKKLESIA⁴⁷ meaning to assemble. Another definition is a group of Christians associated together in observing the ordinances of the gospel; this is an *ecclesia* according to Romans 16:5 and Colossians 4:15.⁴⁸ The Holy Spirit in Acts 10 led Peter to this understanding. Jerusalem was the

⁴⁶ Moreau, Netland and van Engen, *Evangelical Dictionary of World Missions*, 192.

⁴⁷ Bosch, *Transforming Mission*, 165.

⁴⁸ Rom. 16:5 provides a scriptural reference for this point, “Give my greetings to the church that meets in their home. Greet my dear friend Epenetus. He was the first person from the province of Asia to become a follower of Christ.” Alo, Col. 4:15 provides a scriptural reference for this point, “Please give my greetings to our brothers and sisters at Laodicea, and to Nympha and the church that meets in her house.”

structural representation that was used to advance the message of the gospel and salvation came to all whether they were in Jerusalem or in Asia Minor whether they were Jews or Gentiles. It wasn't the old temple worship and structures that governed the new Church; a new system was now in place led by the Apostles. While the Jerusalem church held onto certain traditions and practices of the old temple worship there clearly was a new way not governed by the priestly governmental system. What remained active was the idea of corporate temple worship. Wherever the new believers (in Jerusalem or outside of Jerusalem) were as long as they believe in the message of Jesus' sacrifice for them and trust in Him as their Savior then they were now part of the Church and were free to establish churches in their local context. Jesus was seen often teaching in the temple, and in Matthew pointed out that the structure has not been used for the intended purpose of praying to God the Father. Jesus brought clarity back to who was the church by asking two-pointed questions, who do men say that I am and then who do you say that I am? If ever there was a time for the need to answer these two questions, it is now. We have come to associate the Church with the building, but that is not the Church. Jesus later went into the temple and overturned the moneychangers' tables. His mission as demonstrated here was to refocus the church, Isaiah 56:7 and Matthew 21:13.⁴⁹ Following Jesus' ascension, his small band of disciples was gathered in Jerusalem. There, at the Feast of Pentecost, they received the promised gift of the Holy Spirit (Acts 2:1-4). They fellowshiped, they prayed, they depended on the leading of the Holy Spirit, and they preach the Gospel. This acceptance of this fact is the glue that will hold us

⁴⁹ Is. 56:7, I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

together. Lee Strobel in his DVD presentation of “The Case for Faith” argues that you can take Muhammad out of Islam and you still have the sacred writings and practices of Islam but if you take Jesus out of Christianity then you are left with nothing.⁵⁰ He was making the point that should either main persons, associated with these two major religions be written out of its history, it would have a different impact on the future of the organizations. No one can be a part of the Church of God unless he or she makes this confession and mean every word of it, Eph 2:17-22.

The Church is made up of people confessing and believing that Jesus is the Christ. In Matthew 16:17, Jesus began to lay down the foundational principles of the Church, thereby setting the stage for the Great Commission. The Church is not a building but a body of believers who confess that Jesus is the Christ, the Son of the living God. The record in Acts demonstrated that the Church transcends the institutional structures (church) but the institutional structures were integral in carrying out the mission. The scriptures define the Church as God’s people and as the body of Christ. The scriptures assure us that we are given power and authority to accomplish the purpose of the church through the members of the church. We have to treat the work of God with the highest priority and respect. The source of this power is the Holy Spirit, Acts 1:8, and Romans 8:9-11. What Jesus sets forth in this passage and in Matthew 28, is that the church has been given authority with the power to act. Power is the authority to act or do something according to a law or rule. This power is available to everyone who believes in and confesses that Jesus is the Christ, the Son of God. This power was given to the Church, which is the body of Christ. John 1:12 states, “But to all who did receive him, who

⁵⁰Lee Strobel, *The Case for Faith*. DVD, Directed by Lad Allen, (Chicago: Lions Gate, 2009).

believed in his name, he gave the right to become children of God.” It must be understood that the gospel is given in a certain context and efforts to contextualize must be Biblical and theologically sound and strategic in nature. The last point to consider is to look at the Vehicle (instrument): The Church and its structures. Since the church is the instrument, then attention must be placed on the purpose of the church and its ability to integrate and forgive. These are points that are made in the story of Peter’s encounter with Cornelius and are left out, partially, of the Colonial Era Model.

The Role of the Holy Spirit in the Church

The Holy Spirit directs the Church. The Holy Spirit equips and empowers the church to service and for the proclamation of the Gospel. Mission is possible because mission is the nature of God. We use the structures that exist to partner in the mission of God. Paul, in Acts 17:26-27 reminded the Athenians that “And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us.” It has always been God’s intention to provide every opportunity for humans to enter into a loving lasting relationship. Therefore, in each person wherever they live God has made it possible for them to receive the invitation to join Him on mission. In the Old Testament God the Father spoke directly to the people. In the New Testament He spoke directly through Jesus Christ and now in the Church age He is speaking through the Holy Spirit. Let us look at some of the specific works of the Holy Spirit in the life of every person and particularly through the Church.

The Holy Spirit possesses the Church in divine Lordship. On the day of Pentecost, the genesis of the Church, the Holy Spirit came to the Church demonstrating power. It is in that power we live today. Subsequently to that confession of Peter in Matthew 16:16, “You are the Christ, the Son of the living God”, Jesus began to lay down the foundational principles of the church. The scriptures assure us that we are given power and authority to accomplish the purpose of the Church through the people, the members of His Church. We have to treat the work of God with the highest priority and respect because the authority and power to do missions comes from God through the Holy Spirit. The source of this power is the Holy Spirit, according to Acts 1:8, and Romans 8:9-1. This power is available to everyone who believes in and confesses that Jesus is the Christ, the Son of God. This power was given to the Church the body of Christ. John 1:12 states, “But to all who did receive him, who believed in his name, he gave the right to become children of God.” This purpose is to give access to those authorized and keep out those that are not authorized. Christians uses the keys to get access to the father: These keys are the Holy Spirit, who gives access and He controls it through a process called sanctification (separation), the Scriptures, which shows us God’s will and provide insight as to how we ought to live our lives; and the Church, which provides community, worship, service, kinship and corporate prayer.

The purpose of the Church is seen in the duties that are bestowed on the Church. Simply put, it is to proclaim the Gospel, teach and make disciples and to provide a place of fellowship and worship. The Church should also demonstrate compassion in a loving way; we are the hands and feet of God here on earth. The early church gives us a view of what are the purposes and duties of the Church through the empowering of the Holy

Spirit. Look at what Peter was able to do, within the context of the church, from the day of Pentecost at the infilling of the Holy Spirit. On the day of Pentecost he preached a sermon that saw over 3000 converted souls, as he passed the crippled, he spoke with authority in the name of Jesus, he was led by the Holy Spirit to Cornelius, and before Ananias and Sapphira He pronounced judgment through the power of the Holy Spirit. Through these miraculous moves of the Holy Spirit we saw the full demonstration of power and authority in action. Without the keys, we are unable to carry out the purpose of the church. There are six things that are clearly noted here in Acts 2:42-47 with regards to the purpose of the church. They are: the word which was preached, people were saved, they were accepted into fellowship, they were a part of a loving, sharing community, they followed sound doctrines, and they worshiped God.

Therefore, we can conclude that missions, as Guder puts it, is entirely missional ecclesiology (based on the Church), Biblical, historical, contextual, practicable (it can be translated into practice), and eschatological (the body of religious doctrines concerning the human soul in its relation to death, judgment, heaven, and hell).⁵¹ Mission is the sending of the Church with the good news of forgiveness, reconciliation, restoration and love. This message is holistic and is rooted in Biblical doctrines working through the church. Evangelism is the methodology of carrying out this mission.

⁵¹ Guder, *Missional Church: A Vision for the Sending of the Church in North America*, 11-12, 4-5.

For further reading see North Western University website on Becoming A Missional Church. <http://www.nwciowa.edu/churchrelations/conference/BecomingaMissionalChurchApril2010.pdf>

God's Nature: Messio Dei

We have to adjust our thinking radically as it relates to what we are pursuing in the name of God. God, and only God alone, set His agenda. We, the Church, must get to the point where we realize that God does not need us; we need Him. He is always at work, especially in the world. To move fully on to God's agenda and to actively participate in His nature we must be obedient and adjust our ways, thinking and position. What we do after God speak to us will indicate what we really believe about God. God is always inviting us to join Him where He is working. In order for us to hear from God, we have to develop and maintained a loving relationship with Him. This God is in charge of His Kingdom.

The idea of the Kingdom is one that is not readily understood by most people. The Kingdom relates to God's sovereign rule. In His kingdom, He alone sets the agenda and everything He allows us to do is designed to bring Him glory. Henry Blackaby in his book *Experiencing God* said, "You cannot stay where you are and go with God."⁵² The call of the King requires change. When we talk about Kingdom the approach we take points away from the realm of the church to the supremacy of God. Here it is not about a local church, but the body of Christ. In God's Kingdom He is always at work, this we call missions. We therefore are servants together. In God's Kingdom He sets the agenda and He has ultimate dominion, He is sovereign. My opinion does not matter; all that matters is what the King decrees. In God's Kingdom, it is His responsibility to provide for His subjects and protect His subjects. We cannot change the decree and we cannot

⁵² Richard Blackaby, *Experiencing God* B&H Publishing Group, (Kindle Edition 2008), Kindle Location 4129.

amend the decree. In God's Kingdom there is no democracy or majority rule. Notice that in God's Kingdom, only God's opinion matters.

What then is the agenda? First, we must understand the grand agenda. God wants to be in a loving and lasting relationship with us. Since sin has caused a rift, God is on mission to restore this severed relationship. Now, He is working all around us with the purpose of extending His Kingdom. Individually, God is calling us to do certain things at different times. Because He is inviting us to join Him it does not mean that He cannot complete the task all by Himself. He is extending to us the opportunity to join Him in His Mission. Like in the story of Lazarus Jesus had the power to locate the grave, to move the stone, to raise Lazarus and to unwrap him. Instead, Jesus invited those around Him to do those things that they could do (locate the grave, to move the stone, unwrap Lazarus) and He did what only He alone could do (raise Lazarus from the dead).

What a wonderful opportunity, the Almighty God is inviting us to join Him in what He is doing. What we are asked to do is to obey the great commandment (love), the great commission (go), and fulfill the great compassion (do). In God's agenda are things He is doing in order to restore our broken relationship. These are not formulas but principles to apply to our daily activities, this is missions. George Bullard in his book, *Pursuing the Full Kingdom Potential of Your Congregation*, states that kingdom principle is "That which embraces the sovereign reign of God as a focus rather than the realm of humankind. It is about a broad Christian worldview rather than being concerned only about a single local congregation." Every person can help to advance the Kingdom since it has no borders and it has an individual and a universal view. Christians must move onto God's agenda if we are going to fulfill His call on our lives to join Him where He is

working. We are servants of the King, and as such, we serve at the pleasure of the King. Matthew 6:33 remind us to seek or pursue the Kingdom of God and God's righteousness first, and then God will provide us everything we need. The onus is on us to pursue the things of God's Kingdom. It is in this pursuit that our will begins to lineup with God's will. Therefore, we will not ask for things that are outside of His will; consequently, everything we ask for He will grant it to us. Are you going to remain where you are or are you going to go where God is working?

God is pursuing you with a desire to have a lasting and loving relationship with you. It is through this relationship that God is inviting you to join Him on missions. This mission is holistic and rooted in Biblical doctrines with a kingdom perspective. The past does not determine our future. The decisions we make at this moment, will tell where we will end up in the future. We can learn from the past, build on the past, and make changes from what we have learnt. Every day is an opportunity to become what God wants us to be and to do what God wants us to do. We should seize the moment, learn and build on the past because God has great things in store for us to do. He is constantly inviting us to join Him in what He is doing. We are Kingdom people moving on to God's agenda ("kingdomites").

In order to fully understand the principles of the Kingdom and the agenda of the King it is necessary to evaluate the nature of God the King. God's nature can be put into proper context by looking at the term *Missio Dei*. The term *Missio Dei* includes the Trinitarian approach to mission, that of God declaring "let us" as the first sending, God sending Jesus and the Holy Spirit and Jesus also sending the Church.

Missio Dei the Latin word for 'the sending of God,' in the sense of 'being sent,' a phrase used in Protestant missiological discussion especially since

the 1950s, often in the English form ‘the mission of God.’ Originally it was used (from Augustine on) in Western discussion of the Trinity for the ‘sent-ness of God (the Son)’ by the Father (John 3:17; 5:30; 11:42; 17:18). Georg F. Vicedom popularized the concept for missiology at the CWME meeting in Mexico City in 1963, publishing a book by this title: *The Mission of God: An Introduction to the Theology of Mission*.⁵³

The term *Missio Dei* was articulated by Karl Barth in 1932 and then by Karl Hartenstein in 1952 as a “response to the International Missionary Council missions conference at Willingen, Germany.”⁵⁴ The point was made that mission is who God is and that the Church exists because there is a *Missio Dei*, Ed Stetzer shared this sentiment from Francis Dubose’s book, *God Who Sends*.

Why limit the meaning of mission to sending? The answer is because that is what mission means. If we are to capture this essential idea, we must be guided by the discipline of that idea. Since mission and sending have essentially the same meaning, we look for its meaning in the message it conveys in Scripture just as we look for the meaning of covenant, kingdom, grace or any other Biblical concept through that precise language, at least at the outset.⁵⁵

Today *Missio Dei* has taken on a more liberal meaning but its original intention was to focus on the mission of God working through the church with emphasis on salvation. The Trinitarian view of missions, which states that God sent the Son and the Spirit, moved the reasoning about mission beyond the ecclesiocentrism and individualism of the time. Ed Stetzer said, “The emphasis was put on God's mission rather than ours, as we participate with the Triune God in what he is doing.”⁵⁶ Johannes Hoekendijk, who sought to redefine the *Missio Dei* as larger than the church, adopted missions as God

⁵³ Moreau, Netland and van Engen, *Evangelical Dictionary of World Missions*, 631.

⁵⁴ Ed Stetzer, president of LifeWay Research and LifeWay's Missiologist in Residence, http://www.edstetzer.com/2007/09/meanings_of_missional_part_4_t.html (Access 2009)

⁵⁵ Dubose, *God Who Sends*, 25.

⁵⁶ Ed Stetzer, president of LifeWay Research and LifeWay's Missiologist in Residence, www.edstetzer.com/.../meanings_of_missional_part_4_t.html (Access 10/14/2009)

working outside of the church and he advocated the move toward the more liberal view of mission in the 1950s. What later developed can be seen as social liberation gospel exclusive of the church. This move is far away from the original view of the *Missio Dei* of the Apostle Peter's day and the theology advocated by Karl Barth (in 1932) and Karl Hartenstein (in 1952). The Church is the instrument that God is using to bring the gospel to the world (unchurched). Mission is not just the main activity of the Church; it is an attribute of God and therefore the only work of the Church. Mission is who God is and this drives His purpose: restoration of a severed relationship with humans. This is an idea that is expressed by David Bosch in his book, *Transforming Mission*. He said that mission is a movement of God to the world and that the church is the instrument for mission designated by God. Bosch concludes that the church exists because there is mission and not vice versa. In my interview with Bishop Ron Ramsey of the Church of the United Brethren in Christ, USA, he indicated, "missions is the purpose of the Church and evangelism is the way in which the mission is fulfilled." He continues, "Missions is what we are to do and the other (evangelism) is the way to do it." I concur with his definition and categorization of evangelism and missions. Many have treated these two as mutually exclusive, but they are not, they are interdependent. While salvation is the first goal of missions, it is not the last. The converted soul must now do the work of a missionary: feeding, caring, helping and loving. Mission determines what is to be done and evangelism determines how it is done. The basic aspect of missions is the Gospel; that Jesus Christ is the Son of God and His life, ministry, death, resurrection and promised return are to bring reconciliation between humans and God. Once we have repented, and accepted Jesus as our Savior we are to go tell the good news to others and

show compassion to all. Missions therefore, is accomplished in two parts: love of God and the love of others. God, in demonstrating his missions sent His Son Jesus Christ to die for the entire world, John 3:16, the Missio Dei.

Peter had personal knowledge of the Missio Dei, mission of God. His encounter on the roof was not his first encounter with the Missio Dei. Therefore it is helpful to go back to a few of his encounters during the period of preparation: his encounter with Jesus in the Garden of Gethsemane, and His encounter in Matthew 16 and in John 21. The reference in Matthew 16:17, where Jesus made the declaration that “upon this rock I will build my church” (The Holy Bible: New International Version (NLT)) followed Peter’s utterance that “You are the Christ, the Son of the living God.” Without a doubt, Christ Himself is the Rock, the true foundation of the Church. The scripture identifies Him as the Chief Corner Stone and the Rock of Offense. The reference in John 21 was a re-commissioning of Peter to the mission. If he truly loved Jesus he would have no problem carrying out the mission. These encounters helped to refocus Peter to the task he was called to do.

In conclusion, at the heart of holistic ministry is the theological perspective of being missional. This has been one of the most debated theological subjects. When we talk about mission(s) there are two classifications to consider: the classical view a Biblical evangelism emphasis, the liberal view-social gospel mostly bypassing the church. The classical view is based on a Biblical interpretation, firstly as a movement with God, and then according to Ed Stetzer, “that women and men, through personal faith and conversion by the work of the Holy Spirit, would become disciples of Jesus Christ

and responsible members of Christ's Church.”⁵⁷ The Church therefore is the instrument of God's mission; God sent His Son to reconcile the world unto Himself, and then commissioned the disciple, (new believers) to bring this good news, Gospel, to the world. Ed Stetzer continues, “missionary congregations actualized their spiritual life not only as the Church but also as Gods' people.”⁵⁸ The Gospel, he said, is “proclaiming the good news of Christ's work on the cross,”⁵⁹ the church has to become a force to change society to more closely align itself with the portrait of the Kingdom of God. The Gospel has much more far reaching implication than just a social gospel it begins with the ecclesiology (dealing with the Church) and eschatological (dealing with doctrines about death and life after) foundation this missional theology is a practical, Biblical and historical. “The gospel of the Kingdom deals with all of life and transforms all of life under the Lordship of Jesus Christ.”⁶⁰ Therefore, when I refer to holistic or missional or mission(s) or missionary I am invoking the classical nature of mission.

The Biblical precedence points back to God as being missional and He sets the focus of the mission and begins the process of sending as demonstrated by His son and then the Holy Spirit.⁶¹ Any effort to bypass the Church when seeking to advance the cause of missions will violate the Biblical authority and precedent. I agree with Van Egen description “Mission is the result of God's” *Missio Dei* (mission of God), “initiative, and rooted in God's purposes to restore and heal creation and call people into

⁵⁷ <http://www.edstetzer.com/2007/09/meanings-of-missional-part-4-t.html>

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ <http://www.edstetzer.com/2010/03/monday-is-for-missiology-7.html#more>

⁶¹ Guder, *The Continuing Conversion of the Church*, 20 & 21.

a reconciled covenantal relationship with God.”⁶² It is through God’s Kingdom that He creates the Church (ecclesia, called out) and it is through the church (the local institution) that He works to achieve the full reconciliation and restoration (holistic ministry) of mankind into the Kingdom of God. Francis Dubose’s idea of missional, dealing with the sending of the Church, a missionary church, and Van Engen classical understanding of mission, the evangelism aspect, rest on the *Missio Dei*, God. The beginning of missions is about salvation and the fulfillment of missions is the activity of the church through holistic works of evangelism and showing compassion. Therefore, we are commanded by God to love: love God and others. Then once we have experienced this love, we are commissioned to spread this good news to everyone. We are to do this by expressing compassion to everyone. This I termed the missional formula: {Commandment to Love (CL) plus Commission to Gospel (CG) plus Compassion to Serve (CS) equal missions (M) (CL + CG +CS=HM)}.

⁶² <http://www.edstetzer.com/2007/10/meanings-of-missional-part-5-1.html>

CHAPTER 2 HISTORY OF MISSIONS

Introduction

The history of the Church is intertwined with the understanding and the application of missions for that particular time in history. Every era demonstrated the desires by the church community to fulfill the commission of the Church, given and demonstrated by Jesus Christ. Jesus said in Luke 2:49, “Why were you looking for me? Did you not know that I must be in my Father’s house?” This statement, “that I must be in my Father’s house” acknowledges that God, the Father sent Him on a mission. In the Garden of Gethsemane, He prayed to God, according to Matthew 26:39, “My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine.” Here again, Jesus demonstrated that His purpose was to fulfill the will of God the Father. On the cross, He declared that it is finished, indicating that his mission was accomplished. Jesus spoke with his disciples after His resurrection and declared in John 20:21, “Peace be with you. As the Father has sent me, even so I am sending you.” And in Matthew we have the famous commissioning; Matthew 28:18 -20 said, “And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” We can

see that Jesus demonstrated in His earthly ministry that He was about his Father's business and having completed the mission He in turn was authorized to commission those on earth to continue proclaiming the good news of salvation until the full and final manifestation of the Kingdom of God. Finally, in Acts 1:8 he said, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." What we have is the very nature of God being demonstrated in these verses. He, the *Missio Dei*, has sent Jesus and Jesus armed with this authority has sent the Church to bear the good news of salvation for the entire human race. Jesus prayed to the Father in John 17:15 and 18, "I do not ask that you take them out of the world, but that you keep them from the evil one. As you sent me into the world, so I have sent them into the world." Our mission as dictated by Jesus, once we are converted, is to remain in the world and be a light to the world, thereby bringing the good news to those who have not yet received this message.

The Biblical principle of missions is solidly based on the advancing of the gospel, an effort to reach those who are not saved. One cannot study missions, and/or practice missions without understanding the nature of the Kingdom of God. The Kingdom of God speaks of the sovereign rule and reign of God over all things. It is the desire of God that the principles of the heavenly kingdom be carried out here on earth. The advent of Jesus marks the inauguration of the Kingdom of God, revealing what is, but not yet fully revealed. The focus of the Kingdom, or the missions of the Kingdom is to bring everyone into the Kingdom thereby extending its rule to the hearts of everyone who accepts this invitation to be a part of the Kingdom of God. While there were other reasons for bringing the missional message to the world, the main desire was seeing that

the Gospel of the Kingdom be extended to the entire world. We will look back at church history with the aim of discovering how the meaning of missions and application of the meaning was carried out in church history. We will use Phyllis Tickle's 500-year intervals published in her recent book, *The Great Emergence*, as a general guide. In the book, she identifies a division in the first 2,000 years of church history that she calls '500-year historical rummage sale'. This analogy I will use to seek to understand missions in the context of church history. Tickle stated that every 500 years the church goes through a makeover, what she calls a "rummage sale" and what resulted is usually a new form of Christianity and a reenergize "old" form of Christianity. She attributed this observation as originating with The Right Reverend Mark Dyer, an Anglican bishop. Also, books written by Paul G Hiebert, in his book *Transforming Worldviews an Anthropological Understanding of How People Change* and R. Albert Mohler, in his book *Culture shift: engaging current issues with timeless truth*, provides additional support to the changing worldviews of the past and points to continual changes in the future. Tickle said that Rev. Dyer was known for his wit as well as his wisdom.

He famously observes from time to time that the only way to understand what is currently happening to us as twenty-first-century Christians in North America is first to understand that about every five hundred years the Church feels compelled to hold a giant rummage sale. And, he goes on to say; we are living in and through one of those five-hundred-year sales. Now, while the bishop may be using a bit of humor to make a point, his is nonetheless a deadly serious and exquisitely accurate point. Any usable discussion of the Great Emergence and what is happening in Christianity today must commence with yesterday and a discussion of history.⁶³

⁶³ Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (emersion: Emergent Village resources for communities of faith) (Baker Books. Kindle Edition (2008), 16.

Paul G Hiebert, in his book *Transforming Worldviews an Anthropological Understanding of How People Change* published in Grand Rapids by Baker Pub. Group in 2008. Is a thorough review of worldviews and the development of this concept has provided a scientific basis for this chapter. With a clear understanding of the idea of worldviews one can see more clearer the changes and reasons for the changes in the past and can be better prepared for the future.

First Five Hundred Year Interval (First 600 Years)

This first five hundred years gave birth to the Church and witnessed the expansion of the Church cross-culturally, interracially, and across societies. This new organism impacted the rich, the poor, the sick, the healthy and basically every aspect of our lives. The Church moved and expanded from a purely Jewish faith to a predominantly Gentile faith. Geographically, the Church moved from Jerusalem to the entire Roman Empire and beyond. By the end of the first ‘Five Hundred Years Intervals’ (FHYI) we witnessed “what once upon a very recent time was labeled as ‘The Fall of the Roman Empire’ or ‘The Coming of the Dark Ages.’”⁶⁴ The Church took the commission of Jesus seriously, and even though they suffered severely, they saw themselves as advancing the cause of Jesus Christ. Bruce Shelley said “This first Christian bloodletting, in about AD 36, marked the widening chasm between Judaism and Christianity and turned the young faith into a missionary movement.” Many paid with their lives and others encountered harsh treatment. They remained resolute to the missional cause; they met in any place they could find. Whither one agrees with their theology or not it is clear that they were driven by their desire to fulfill the Great Commission. Shelly continues, “Though the Hebrew apostles were not molested, the Hellenist disciples were forced to flee Jerusalem.” What

R. Albert Mohler, in his book “*Culture shift: engaging current issues with timeless truth*”, published in Colorado Springs, Colo by Multnomah Books, 2008, laid out a path in which the Christian culture can interface with the secular culture. He argues the point that there is no truly secular space in this debate. Any discussion on morality and justice has to flow from a point outside of our own conscience therefore all questions of conscience and morality cannot exclude God.

⁶⁴ Tickle, *Great Emergence*, 20-22.

was a negative turned into a positive. As they fled Jerusalem, they took their faith with them and found safe havens in places like Samaria and in Syria, Damascus, Antioch and Tarsus in Syria, the island of Cyprus, and in Egypt. As a matter of fact the early followers were first called Christians in Antioch. “Originally, opponents of the church used the term as a derogatory label for the “devotees of the Anointed One” (in Greek, *Christianoi*). But the Nazarenes soon adopted it gladly.”⁶⁵ Over a period of time, thanks to the missionary work of Paul and Barnabas, Antioch succeeded Jerusalem as the center of missionary outreach.⁶⁶ It is also thought that Thomas took a voyage to south India during the first Century.

The Apostle Paul was the first major missionary in Church history, and his missionary journeys were based on the gospel of Jesus Christ. Paul also cared for the physical wellbeing of those he ministered to, and on many occasions, requested that help be given to those who were less fortunate. The early beginnings of the Church as recorded in Acts, demonstrated the social aspect of the missional message. Paul used the religions of the day to introduce the gospel message; this is most popularly noted in his discussions with the men of Athens (Mars’ Hill). “After the fall of Jerusalem in A.D. 70, the center of the Christian movement moved north and eventually west. As noted earlier, the prosecution of the early Christians, along with the fall of Jerusalem gave way to the movement of the Church west from Antioch to Ephesus and the surrounding areas. This area included Asia Minor (modern Turkey) that played a major role in the second FHYI. There was not a major advancement of early Christian missionary work east of Antioch.

⁶⁵ Bruce L. Shelley, *Church History in Plain Language*, Updated 2nd ed. (Dallas, Tex.: Word Pub., 1995), 18 & 19.

⁶⁶ Shelley, *Church History in Plain Language*, 19.

As we travel south across the Mediterranean, we come to North Africa. Here in the city of Carthage, known as Tunisia and Algeria, the Christians had an impact. As we continue to move east across North Africa we come to Cyrene, which is located just west of Egypt. Referenced in Mark 15:21, Simon of Cyrene helped Jesus to carry the cross and again in Romans 16:13, where this Simon's son, Rufus, is noted among the early believers.⁶⁷ The vision of the early Christians had a social impact as well as a geographical expansion. The first three centuries saw the majority of believers come to a faith that was simple, humble people, slaves, women, traders, and soldiers. It should be noted that the Greek philosophy and the mysticism of the time aided Christian mission. Those who were in the educated class were filled with a love for truth, and it led to dissatisfaction with the superstitions of their traditional religions.⁶⁸ Those who were in the working class saw freedom and liberation through the Church. The gospel message leveled the playing field.

The dominance of the Roman Empire, an early unfriendly government to the Gospel, helped in the spread of the Gospel. In A.D. 60, Nero blamed the Christians for the fires that were set in his lands and led the murdering of the Christians. "The accusation certainly was not true, but large numbers of Christians were arrested and a terrible persecution followed."⁶⁹ He mercilessly murdered many Christians in some of the most inhumane ways. As the Romans expanded their sovereign rule, there was a need for transportation. Roads were built to link all these cities together. They

⁶⁷ Shelley, *Church History in Plain Language*, 31-32.

⁶⁸ John Mark Terry, Ebbie C. Smith and Justice Anderson, *Missiology : An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville, Tenn.: Broadman & Holman Publishers, 1998), 167.

⁶⁹ Shelley, *Church History in Plain Language*, 41.

developed marketing routes where merchants traveled to do business. As businessmen traveled, so were those who were sold into slavery, or were sent by the emperor to certain regions. These individuals brought along with them their religious background. Paul's desire to go to Rome was because at that time Rome was the center of the world. It is said that all roads lead to Rome and all roads lead out of Rome. From A.D. 81-96, the emperor Domitian intensified the persecution of the church in extremely harsh and barbaric ways. "For long periods Christians were left in peace. But like the sword of Damocles, persecution was always poised above them."⁷⁰ The Church grew, although it was a time of great prosecution. The first 100 years of the church was paved with extremely barbaric and hostile societies. Many Christians were martyred. The Apostles were all killed in brutal ways not even fit for a mass murderer. The Holy Spirit led the church through a period of rapid growth because of the spread of the Gospel. Paul knew that if he could present the Gospel in Rome the effect it would have was far-reaching. As with Peter's revelation by the Holy Spirit that Jesus is the Son of God, so were the movement of the Church and the spread of the Gospel throughout history; the Holy Spirit directed them all. Jesus said that the Gates of Hell would not prevail against the Church. Since Jesus is the One building the Church, whatever climate the Church finds itself in, the Holy Spirit has the power to allow the Church to prevail. The Holy Spirit will enable those who are willing to use what is available to them to bring the gospel to the world. The Church is able to survive in any environment. The promise of Jesus rings true and relevant in any era. The gates of Hell will never prevail. On the day of Pentecost, we were told that there were people in Jerusalem from all parts of the empire. Years after the

⁷⁰ Shelley, *Church History in Plain Language*, 41.

birth of the Church, pressure caused the disbursement of the church which led to the spread of the Gospel.

The first 500 years of Church history are general subdivided into two sections using the Council of Nicea in A.D. 325 as the dividing line, that is, the Ante-Nicene and Post-Nicene periods. It should also be noted that the motives of humans with regards to missions were always mixed, therefore, we should not devalue the product because of the ulterior motive of some. The spread of the gospel resulted in the growth of Christianity. Bruce L. Shelley stated that there are at least four reasons that accounted for this growth; the burning conviction of the early Christians, the gospel met a widely felt need in the hearts of people, the practical expression of Christian love and persecution that led to martyrdoms witnessed by many.⁷¹ The missionaries of the second and third centuries followed the example set by the apostles. According to Eusebius, (Eusebius 1984:82), the twelve apostles took deliberate steps to evangelize the world they knew.⁷² The basic premise of the apostles was evangelism. They had a burning desire to bring the Gospel message to every person. After the 1-century, the bishops continued the missionary activity of the apostles. There were allotments of large urban centers given to bishops for evangelization. Bishops were consecrated and sent off to new areas with the purpose of evangelizing. There is no doubt that it was primarily laypeople who spread the gospel. The gospel message was shared with individuals they came across in their daily activities

⁷¹ Shelley, *Church History in Plain Language*, 35 & 36.

⁷² John Mark Terry, Ebbie C. Smith and Justice Anderson, *Missiology : An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville, Tenn.: Broadman & Holman Publishers, 1998), 170-71.

Additional readings on the Roman era both its supremacy and its decline ultimately its fall is provided by Edward Gibbon and D. M. Low in the book *The decline and fall of the Roman Empire* along with P. J. Heather's book, *The fall of the Roman Empire: a new history of Rome and the Barbarians*.

in their homes, on their business ventures, at the market, and on the street corners. Some scholars believe Roman soldiers first brought the gospel to Britain.⁷³

This first FHYI saw great persecutions and growth. Constantine and his sons also encouraged this growth by their direct and indirect actions. Constantine did away with the persecution permitted by Nero. Both Constantine and Constantius identified Christ's kingdom with the Roman Empire. They had other motives for wanting to Christianized the empire therefore both emperors encouraged missionary activity. Though faulty the reasoning the result was a growth in the Christian faith.⁷⁴ Other men also provided for the spread of the gospel message resulting in the growth of the Church through missional emphasis. "Ambrose of Milan is remembered for his outstanding preaching and influence on Augustine of Hippo. He won many pagans through his preaching in his own diocese, but he also encouraged missionary work in the Tyrol."⁷⁵ John Chrysostom, bishop of Constantinople, was also deliberate in his missionary endeavors. In his writings, he was very deliberate in targeting the Jewish people and pagans. Others like Patrick of Ireland "In his *Confession* he speaks of baptizing thousands and ordaining presbyters to lead the new congregations." Monasticism also contributed to the missionary endeavors. As the monks were ordained, it was done primarily for missionary work. According to Shelby, "Some of the most daring and effective missionaries were monks who went out boldly to spread the gospel."⁷⁶ "According to many missiologists, the Enlightenment set in motion the modern missionary movement (1792–1992), which

⁷³ Terry, Smith and Anderson, *Missiology*, 171-72.

⁷⁴ Ibid., 175.

⁷⁵ Ibid., 177.

⁷⁶ Ibid., 177-78.

has actually made Christianity a universal faith for the first time in its history.”⁷⁷ The Church always prospered under pressure. The Gospel was never compromised as the Church adapted to the environment that it faced. To accomplish the final process of the spread of the Gospel, the Holy Spirit caused a breakthrough in the regime of the Roman Empire. Constantius Chlorus, the Western co-emperor of the Roman Empire, father of Constantine the Great, set the stage. It was Constantius Chlorus and Galerius as co-emperors that laid the foundation for the ending of the persecution of Christians. Before the death of Galerius in 311 A.D., he issued the declaration of tolerance that ended the persecution of the Christians. “Upon the death of Galerius, a struggle for imperial power broke loose”⁷⁸ Constantine the great and Licinius co-emperor, forge an alliance that defeated Maxentius to form a peace accord until 323 A.D. Constantine the Great was converted, and his conversion led to the rise of Christianity. It does not matter how anti-Christianity the society becomes, the Church will not be defeated. The promise by Jesus is still sure that the gates of Hell will not prevail. According to the Illumina Encyclopedia, “Constantine also summoned the Council of Nicea in 325 A.D., which ruled against Arianism (a heresy that denied that Christ is the Son of God was coeternal with the Father).” The break-through in the Roman Empire set the stage for the future missionary journey across the world. Even today we have remains of the influence of the Catholic Church on our culture. The establishment of hospitals, schools and universities were all part of the goals of the early missionaries, which lead to a pro-Christian society. Government and business leaders looked to the Church for spiritual and moral guidance.

⁷⁷ Terry, Smith and Anderson, *Missiology*, 183.

⁷⁸ Shelley, *Church History in Plain Language*, 94.

The sad part of this story is that rather than building on the goodwill that was established the church adapted to the environment and turned on the cruise control button.

Within the first 800 years of church history, we saw several developments that aided the advancement of the Christian faith. “After his conversion Christianity moved swiftly from the seclusion of the catacombs to the prestige of palaces.”⁷⁹ The canonization of the Bible played an important part in the missionary process. After Constantine’s conversion in 367, Bishop Athanasius of Alexandria led in defining the 27 books of the New Testament.

The synods at Hippo (A.D. 393) and Carthage (A.D. 397) were under the influence of Augustine. At those regional councils, the New Testament canon that was ratified agreed with the present-day canon of twenty-seven books; however, they accepted a variation of the Alexandrian Canon of the Old Testament.⁸⁰

“So Benedict made discipline a fundamental; yet he saw that it must not be too heavy a yoke for ordinary men.”⁸¹ Pope Benedict established in 529 the Benedictine Rule. Over in Germany Boniface, led the evangelization of Germany to form a foundation for the Holy Roman Empire in 716. The period ended with the church at a high point; growth was tremendous and influence extended across cultures and societies.

⁷⁹ Shelley, *Church History in Plain Language*, 89.

⁸⁰ Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, Rev. and expanded. (Chicago: Moody Press, 1996), 293.

⁸¹ Shelley, *Church History in Plain Language*, 121.

Second Five Hundred Year Interval (600 To 1050)

The second FHYI places us in the 6-century and what once, upon a very recent time, was labeled as “The Fall of the Roman Empire” or “The Coming of the Dark Ages.”⁸² The first five hundred years witnessed the birth and expansion of the Church. The missionary focus of the Church was about fulfilling the Great Commission. The apostles, laypersons, and bishops were deliberate in their focus on converting the non-Christian of their day. Missions were based firstly on conversion then compassion. They loved God and their fellow mankind, who cultivated a burning desire for holistic missions. Now in this new era, sixth and seventh centuries, they are faced with differing realities. Their main political support was deteriorating. John Mark Terry called it “Christianity’s ‘cradle culture’ was being transformed”⁸³. A new super power was being raised and this was referred to as the Byzantine Empire. It can be said that the future of Christianity, the destiny, was not certainly determined. Shelby stated,

Many of the gains of the first centuries were negated. It won the peoples of northern Europe, but lost practically all of North Africa, much of the Nile valley, part of southeastern Europe, most of Asia Minor, Syria, and Palestine, whatever it had held in Arabia, and nearly all of Persia and Central Asia—areas where Christianity was in direct confrontation with Islam and Buddhism. In 800 AD Pope Leo III crowns Charlemagne as the first emperor of the Holy Roman Empire.⁸⁴

This brought about a new level of political unity in Europe. Even in Russia we saw the adoption of Christianity that led to the establishment of the Russian Orthodox Church in 988. “Although he was preeminently a successful warrior-king, leading his armies on yearly campaigns, Charlemagne also sought to provide an effective administration for his

⁸² Tickle, *Great Emergence*, 20-22.

⁸³ Terry, Smith and Anderson, *Missiology*, 183.

⁸⁴ *Ibid.*, 184.

realm.”⁸⁵ During the 800s, the Chinese pioneered the printing of books, and later the development of the movable type around 1040 and that had an impact on missions. This later proved invaluable in the printing and distribution of Bibles to individuals.

Even though the future seemed to be dead there were still others who stepped up and carried on the missionary work. Nestorians, exiled followers of Nestorius, the disposed bishop of Alexandria, were among those persons who made major contributions to the missionary cause. Although “Christianity’s ‘cradle culture’, Roman Empire, was being disposed “Syrian Nestorians extended into Southern India and are today known as the Mar Thomas churches, a Christian group possibly founded by the apostle Thomas.”⁸⁶ It was said that they were the first to introduce Christianity into China in A.D. 635.⁸⁷ Therefore just as in the first FHYI when persecution caused the dispersing of the early Church that led the way for growth in other cultures so now the demise of the Roman Empire is leading to new mission fields and further growth. John Mark Terry said, “The Nestorian church has been called “the missionary church par excellence.”⁸⁸ They also expanded the church into Asia, until the Mongol invasions of the twelfth and thirteen centuries. Even though they were very austere in their monastic practice and did not identify with the Chinese culture their efforts have truly impacted missionary history.

Europe experienced a great Christianization during this period and into the next period covering from 500 A.D. - 1215 A.D. In Great Britain Celtic missionaries from Ireland and Benedictines from Rome accomplished the task. The well-known missionary, Columba, formed a missionary center on the Island of Iona. From this

⁸⁵ Shelley, *Church History in Plain Language*, 176.

⁸⁶ Terry, Smith and Anderson, *Missiology*, 184.

⁸⁷ Ibid.

⁸⁸ Ibid.

missionary center they sent missionaries with a specific focus of evangelizing Britain and continental Europe. Gregory the Great, a Roman bishop, sent forty monks to England on a missionary endeavor to evangelize England, which led to the conversion of King Ethelbert. Once again the Roman form of Christianity crowded out the Celts in England.⁸⁹ Other areas of the *Continental of Europe* were the focus of various missionary endeavors. The Celtic missionaries led these missionary endeavors from Iona; Columba evangelized Switzerland and Gaul. The efforts at evangelizing Europe began with Britain and from Britain, missionaries were sent to the rest of Europe rather than from Rome. The Vikings of Scandinavia threatened the outreach of the English church. On the other hand, as a counterinsurgency, valiant missionaries made evangelistic raids into Denmark, Norway, and Sweden with little success. Denmark's King Harald was converted because of the efforts of the missionaries sent to Denmark by Emperor Louis the Pious.⁹⁰

Eastern Europe on the other hand had two streams of Christianity, Roman and the Byzantine. Unlike Britain Eastern Europe had two competitors of missionary endeavors, the patriarch of Constantinople and the pope of Rome; the Byzantine patriarch prevailed in the East. Eventually these two entities were separated around 1054. The Great schism gave birth to this split. The Orthodox churches, unlike the Roman churches, participated in or led few missionary trips. They established themselves in Eastern Europe. The greatest barrier to Christian missions during this period and in the fifteenth centuries was Islam.⁹¹ Europe was spared the Islamic conquest because of the famous Battle of Tours

⁸⁹ Terry, Smith and Anderson, *Missiology*, 185-87.

⁹⁰ Ibid.

⁹¹ Ibid., 187.

in 732. Between 1054 and 1095, we saw the First Crusade against the Muslims and the split between the western and the eastern groups within the church. This led to the Roman Catholic Church on the west and the Eastern Orthodox Church on the east.

Third Five Hundred Year Interval (1050 To 1500)

In this FHYI, the Roman Catholic Church was in its peak of success. Most of Europe was predominantly Christians, thanks in part to the success of the missionary efforts that were launched from Britain. The main missionary strategy was to seek the conversion of the kings. When the king is converted then by decree his entire Empire was converted and Christianity was made the religion of the Empire. One thing is clear that “coerced Christianity” does not last. The superficial form of Christianity that is a result of coerced Christianity does, not add value to the Biblical call to a personal conversion. Charlemagne first used the sword to force the conversion of the Saxons. Even though this coercion left a bad taste in our mouths, on the other hand, “it did open up Europe to the more spiritual evangelism of those smaller groups of evangelicals who persisted in different parts of Europe over the centuries which is call the Dark Ages, 400–1400.”⁹² Church history bears the raw side of brutality in the name of missions. The infamous Crusades were used as missionary activities but the real intention was the not so subtle motive of regaining territories. Christian missionary history bears the impact of the Christian Crusades, seven to be exact, occurring at intervals between 1095 and 1272.⁹³

⁹² Terry, Smith and Anderson, *Missiology*, 185-87.

⁹³ Ibid., 188-89.

Islam had become a major competitor and wars between the two religions were bloody. The crusades were led by men like Peter the Hermit, Bernard of Clairvaux, and Richard the Lion-Hearted of England with general sanction of the Roman Catholic Church. It bears repeating that the motives for the crusades were not purely missional. “Like any human undertaking, the crusaders’ motives were mixed. There were economic, political, and even personal factors, but the religious factor predominated.”⁹⁴ It can be said that any gains of the crusade have been negated by the irreparable disaster it had on Christian missions. The crusades are blots that we would not want to have on our history. According to John Mark Terry, “They left a trail of bitterness across the relations between Christians and Muslims that remains to the present day.” He continues to state that, “this strategy is the albatross around the neck of the Christian missionary in the Middle East.”⁹⁵

The 1400s saw several developments that had an undeniable mark on the history of church missions. In 1380, John Wycliffe translated the English Bible. John Wycliffe and Thomas Aquinas were the leading voices that sparked the reformation. In 1478 King Ferdinand and Queen Isabella established the Spanish Inquisition to preserve the purity of Catholicism. “Ferdinand then banished all Moors and Jews who refused to become Catholics. According to the Ilumina electronic encyclopedia, for this and the “success” of the Inquisition, the Pope gave Ferdinand and Isabella the title “Catholic Sovereigns.” Evaluating the history of the church will have created great positive anticipation of the future that is about to unfold in this chapter of church history. Whenever the fire gets the

⁹⁴ Terry, Smith and Anderson, *Missiology*, 188-89.

⁹⁵ Ibid., 188.

hottest around the church, the church gets stronger and experiences the greatest spiritual breakthrough in the spread of the Gospel.

Just as with the dominance of the Roman Empire that aided the early spread of the Gospel, so was the dominance of the British Empire: it aided the spread of the Gospel to the commonwealth. One of those regions was North America. The geographical landscape of North America caused certain denominations to settle at different parts of the continent. Understanding the historical geographical make up of the American church is pivotal to understanding why we are where we are today. This understanding will help us to plot the course to meet the changing mission field the church is currently facing. In doing so, David T. Olson examined the years of the pioneers and their travels across the United States and where they settled. He also looked at the demographic disposition of the population to which these churches were ministering. David T. Olson stated, "There are three divisions of the church that developed within the early church history." Those divisions prevailed until the current day in North America. He outlined them as: the Evangelical Churches that settled in the south, Mainline Christianity that settled in the west, upper Midwest and the Catholic that settled in upper Midwest to New England, Louisiana and along the Mexico border.

History has shown the two Franciscan monks, Francis of Assisi and Raymond Lull that opposed the methods of the Crusades to be true missionaries. Both suggested dialogue and persuasion as ways to win Muslims to Christ.⁹⁶ Francis, the father of the Franciscan order, made three attempts to reach the Muslims, but he had no success. Some of the most creative missionary endeavors took place in the Portuguese colonies,

⁹⁶ Terry, Smith and Anderson, *Missiology*, 190.

Japan, Mongolia, China, and India by Jesuits with no support from the Portuguese authorities.⁹⁷ Along with Portugal the Spanish employed the ‘encomienda system’, indigenous peoples (Indians) was given commercial interest to teach, train, and protect. John Mark Terry said that this was just a pious way of condoning slavery. Missionary work in France, like in Portugal, was based on trade and protection against their enemies. French missionaries lived with the Indians in their villages and they allowed them to remain Indians after their conversion. Indigenous mission philosophy was found in the ‘Propaganda’ of early Catholic missions even though they were reluctant in following it.⁹⁸

Forth Five Hundred Year Interval (1500 To 2000)

The distance was now increasing, from the time of the early European missionary endeavors to the current time. This FHYI made a significant advancement by what is called the Great Reformation. Phyllis Tickle said this period in history, “Places us solidly in the sixteenth century and what is now being called ‘The Great Reformation.’”⁹⁹ The Roman Catholic Church had experienced tremendous growth and had become a well-organized organization. There was an undercurrent stirring up from within the ranks of the followers. There was a clear distinction between the leaders of the church and the followers. Only the Priests were allowed to read and interpret the scriptures. Tickle said, “No more Pope, no more ‘magisterium’, no more human confessor between humanity

⁹⁷ Terry, Smith and Anderson, *Missiology*, 190.

⁹⁸ Ibid, 191.

⁹⁹ Tickle, *Great Emergence*, 20-22.

and Christian God, only the Good Book.”¹⁰⁰ The reformation cry was sola scriptura, scriptura sola, only the Scripture and the Scriptures only. This was tied to the other rallying cries of the reformation, the concept of the priesthood of all believers. This second major division of the church, or rummage sale was well on its way. The bubbling undercurrent was now a tsunami, and surfing the waves was Martin Luther in 1517. What a departure from the days of the Crusaders, not with a sword, or an elite army, but with the pen, a paper, a hammer and a church door. It should be noted that the Catholic Church did not sit back and willingly submitted to this flood. “The Counter-Reformation spawned a new outburst of Catholic missions and a new missionary order called the Jesuits.”¹⁰¹ Once again we saw missions being the benefactor of what was not initially intended. The Franciscan and Dominican missionaries were some of the first to the New World. Franciscans led the way to Brazil and Cabral in 1500, Haiti two years later, and in Mexico in 1523, Cuba in 1512, Colombia in 1531 and in Peru in 1532. By 1555, Roman Catholic missionaries followed the intrepid Conquistadores to the West Indies, Mexico, Central America, Colombia, Venezuela, Ecuador, Peru, Chile, and Brazil.¹⁰² Isolated from ecclesiastical developments in Europe, the Roman Christianity in Latin America never felt the refreshing breezes of the Protestant Reformation until the end of the nineteenth century.¹⁰³ What the Church of Rome lost in Europe, however, it regained through its missionary endeavors in Asia, Africa, and the New World. The Reformation helped the Catholic Church experience a rebirth of its missionary efforts, but it did not have the same immediate effect on the new movement, Protestantism. In part, this was a

¹⁰⁰ Tickle, *Great Emergence*, 45-46.

¹⁰¹ Terry, Smith and Anderson, *Missiology*, 188-89.

¹⁰² Ibid, 192-93.

¹⁰³ Terry, Smith and Anderson, *Missiology*, 192-93.

result of the Protestant framers quest to define their roles and consolidate their doctrines. Therefore, the focus was placed locally on developing who they were and what they were about. Gordon Olson calls this lack of missionary zeal “the great omission”. “It took the Protestant churches almost two centuries to begin any really significant missionary enterprise.”¹⁰⁴ On the other hand this laborious task laid the foundation for the great missionary endeavors of the Protestant church in the 19th and 20th centuries and continued to today.

What were some of the causes that contributed to the lack of missionary activities by the Protestant leaders? Firstly, it can be said that the Reformers took passages in Romans 10 and Psalm 19 to explain that the Great Commission of Matthew 28 was completely fulfilled by the apostles and their immediate successors.”¹⁰⁵ The other reasons are that they struggled to establish reforms, they had limited contact with people of other religions, and Protestantism rejected monasticism, the organization that had a significant impact on missionary endeavors. That logjam was about to be cleared; by the end of 1650, several isolated individuals challenged the popular belief and initiated some significant Protestant missionary movement. While they were not successful, they began what would be the movement towards what we have today. Some examples of these individuals are Calvinist Huguenots to Brazil (1555) having the approval of John Calvin. A Hungarian, Verceslaus Budovetz, was missionary to the Muslims in Istanbul, reformed pastor from Belgium Hadrian Saravia (1531–1613), a prominent Lutheran layman Count Truchsess along with Justinian Von Welz (1664), and an Austrian nobleman. These men used the pen to advance the missionary cause by advocating in their treatises that the

¹⁰⁴ Terry, Smith and Anderson, *Missiology*, 194-96.

¹⁰⁵ Ibid.

church should assume their missionary responsibility.¹⁰⁶ This was not purely an individual effort several missionary societies were organized among Anglicans in England to support missionaries in the New England colonies. “The Anabaptist and Pietist movements built their missionary zeal on the basis of Reformed theology and became harbingers of the modern missionary movement.”¹⁰⁷

As stated before, Protestantism immediately following the Reformation was not engaged in full-scale missions. During the periods of 1635-1705, a pioneer of pietism, Philip Spener sought to renew the spiritual life of Lutherans by small-group prayer meetings and Bible study. This he recorded in his book *Pia Desideria*, in 1675.¹⁰⁸ By the end of the 18th century both Roman Catholicism and Protestantism were experiencing a renewal in their missions programs. Protestantism had moved on from their solid doctrines that laid the foundation for a great missions program. The robust Wesleyan revival and The Moravian and New England pioneers help set the stage for the ‘Great Century of Christian missions.’¹⁰⁹ Count Ludwig von Zinzendorf (1700–1760), and the Moravian mission have laid a solid foundation in the world of pietism. It was one of the Moravian missionaries that lived on Zinzendorf estate who led the missionary trips to the Virgin Islands, Greenland, Surinam, Gold Coast, South Africa, Jamaica, Antigua, and among the American Indians in Georgia. It was these missionary endeavors that paved the way for the Wesleyan revival and William Carey’s Baptist Missionary Society. The Church of England through the Anglican societies’ did missionary works among the Indians of New England. John Eliot and David Brainerd were among these missionaries

¹⁰⁶ Terry, Smith and Anderson, *Missiology*, 194-96.

¹⁰⁷ Ibid, 194-96.

¹⁰⁸ Ibid, 197.

¹⁰⁹ Ibid, 198.

and they also served as a model for William Carey's Baptist Society.¹¹⁰

No matter how the church has wandered from its calling, there was always a man willing to take up the challenge and lead the church back to the vision and mission of the church. During the 1500s to the early 1900s this was vividly seen. The most notable was Martin Luther's posting of the ninety-five theses on the door of the Wittenberg chapel. This event launched what we now call the period of the Reformation. Over in Switzerland a German named Zwingli led the reformation in that country. The split within the Roman Catholic Church gave birth to Protestantism and the Lutheran Church. The reformation called for realignment to the missional call of the church to its Biblical foundation. The most notable breakaway from the Catholic Church was the declaration by King Henry VIII of England in the Acts of Supremacy in which he declares himself the head of the Church of England. The main reason for his action must not be lost in history. He was not concerned about the reformation of the church he was more concerned about creating a group that condoned his behavior. This is a common behavior even up to this day. Many find themselves at odds with certain doctrines, within the church or denomination, and rather than have a civil discussion or an amicable split, they simply break away and form a local church that fits their standards. This can often be detrimental to the church. The fact that the enemy of the church gloats at internal division and feeds on disunity should cause alarm within the church when faced with that kind of split. There are good things that can come out of a split but it has to be done the Biblical way. During this period the Anabaptist movement began as an opposition to the Catholic and Reformation movement. The Reformation movement saw

¹¹⁰ Terry, Smith and Anderson, *Missiology*, 197-98.

the rise of John Calvin, who was known as one of the greatest voices of the period. It is said that he shaped the structure and theology of Protestantism. In 1559, John Knox of Scotland led the Scottish Reformation and established the Presbyterian Church. Over in England John Smyth and his congregation escaped to Amsterdam and began the Baptist movement. The history of the North American church cannot be understood without a deep look at the early church history.

With the expansion of the British Empire to the Americas and the Caribbean their culture and religion were also carried over to the new worlds. While many came for various reasons because the culture was pro-Christian, they brought their religion along with them. The period of A.D. 1648 – 1789 saw the revival of the American church. This revival is better known as the Great Awakening that got started under the preaching of Jonathan Edwards in Massachusetts in A.D. 1735. Meanwhile, George Whitfield became a Christian and was the first modern-day outdoor evangelist. He is credited for bringing the Great Awakening to England and America. The Wesley brothers, John and Charles, led the Wesleyan Revival in England and founded the Methodist Church in 1738. Even though England led the way in this period, the Germans were also experiencing the revival. Jckob Spener, a German Lutheran, initiated the Pietism movement. Isaac Watts published Hymns and Spiritual songs in 1707. The Roman Catholic missions collapsed during the eighteenth century due to challenges by the Protestant powers. The dissolution of the Jesuit order by the political powers in 1767 basically pounded the last nail in the once buoyant missions program of the Catholic Missions. This was temporarily paused in the 18th century and revived in the 19th century.¹¹¹

¹¹¹ Terry, Smith and Anderson, *Missiology*, 197.

The periods A.D. 1500 to 1900 witnessed the ministries of Dwight Moody and Charles Spurgeon. Richard Allen founded the African Methodist Episcopal Church (AME) in 1816. Later in 1906 the Pentecostal Movement grew out of the Azusa Street revival in Los Angeles. One thing is necessary to note, every time that the church lost its focus and strayed from the commitment to the Great Commandment and Commission, there arose a few men that the Holy Spirit used to lead the church back to its rightful position. As we face the daunting task of ministering to a culture that is anti-Christianity and a church that has lost its focus, the church again found itself at the edge of a new revival. How can we prepare for this movement?

It is pertinent to understand the movement and the subsequent settlement of the various denominations in North America. These denominations settled at different parts of North America. On the East coast you found the Anglicans (Episcopalian) or Congregationalists. They did not venture past the Appalachian Mountains. It is said that the Anglicans were no match for the mountainous terrain so they settled in the west. The Baptist and Methodists conquered the mountainous terrain and established their roots in the Midwest. It is reported that Francis Asbury, the Methodist preacher rode 300,000 miles in 35 years on horseback. He preached 16,500 sermons during this missionary endeavor.¹¹² The Lutherans moved from NY and NJ to the Upper Midwest where they settled. The Roman Catholics settled in the large industrial cities in the Northeast and Midwest. The Rocky Mountains were more challenging than the Appalachian; the result is that we see that the west is usually unchurched. The Hispanic population helped the Catholics to have a presence in the West.

¹¹² David T Olson, *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches* (Zondervan. Kindle Edition, 2009), Kindle Location 1036

Fifth Five Hundred Year Interval (2000 To ?)

The Great Emergence, so called by Phyllis Tickle, is the current period. This fifth FHYI is being formed and shaped by what is happening inside and outside of the Church. The introduction of the Internet is one of those events that will stand out as a major contributor to this period. The fast pace of information, the availability of information, and the portability of information surely are part of the beginning of this FHYI. The revisiting of doctrines that have been argued and have had a rather safe ride for decades is now being questioned. One of the major dividing lines will be the issue of gender, redefinition of family (marriage) and human sexuality. Some of the historical churches are currently experiencing a division within their ranks, and some have taken a decisive stance on one of the sides. Many conversations are being heard regarding the nature and form of missions. Basically there is a divide between those who are more conservative in their theology versus those who hold a more liberal view.

Christianity had spread across five of the six continents partly because of great explorations. It was this spirit that ignited the commercial enterprises, and conquests of Christian Europeans. There are other reasons for the gains of the 18th century, one of which is that Christianity had essentially arisen out of the religious awakenings of the eighteenth century. The impact of the zealous Protestant missionaries was fueled by Pietism in Europe along with the awakenings in England and North America. This had now entered the 19th century, which was referred to as the age of Protestant missions. Roman Catholic missions were at a standstill. The Second Great Awakening in England and North America breathed a new burst of energy and enthusiasm among Protestants and among their missionaries. Now entered the para-church societies, the emphasis of

these organizations was personal conversion, a devout regenerate life, new zeal for witness to God's saving love in Christ, and social concern. Not to be outdone the ecclesiastical missionary activities led by the societies played a more dominant role in missionary activities.

One of the outstanding missionaries who paved the way for the missions of the 19th century was William Carey. The first British entity organized especially for foreign missions, the Baptist Missionary Society, was formed in 1792. Perhaps the greatest legacy of Carey was the "society basis" of doing missions. When Carey could not persuade the Baptist congregations of England to form a church-based, ecclesiastical mission's entity, he organized a Baptist society patterned after the already existing Anglican societies.¹¹³ Carey's missional philosophy consisted of several approaches. The foundation was widespread preaching, and distribution of Bibles. He also viewed church planting as an activity of missions. He encouraged "study of the non-Christian religions, and ministerial training, in a comprehensive program." His hope was for a general missionary conference and proposed holding it in 1810 in Cape of Good Hope. While he did not realize this in his lifetime this "pleasing dream" was realized at the World Missions Conference in Edinburgh.¹¹⁴ The challenged of the 19th century for missionaries was that of condensation. Having reached more people and led missions to more cultures now what would happen next? It was not over, "Christianity entered into the large majority of countries, peoples, and tribes not previously reached."¹¹⁵

Some of the missionary activities of the 19-century was the formation of the

¹¹³ Terry, Smith and Anderson, *Missiology*, 202.

¹¹⁴ Ibid., 203-04.

¹¹⁵ Ibid., 199-200.

American Bible Society and the formation of various missions board. Once again the legacy of Carey's missional philosophy, ecclesiastical missions, was seen. Some of these boards were, "Methodist Episcopal Church (1819), the Protestant Episcopal Church (1821), the Presbyterian Church (1831), and the Evangelical Lutheran Church (1837)." In North America across denominations, mission boards were a normal reality in missions.¹¹⁶ A significant mission's board is the formation of the Home Mission Board and the Foreign Mission Board of the Southern Baptist Convention in 1845. In 1997 the Foreign Mission Board was renamed the International Mission Board, and the Home Mission Board renamed the North American Mission Board.¹¹⁷ Slavery played a role in missions. According to John Terry, The Triennial Convention and the Home Mission Society, both from the north refused to appoint candidates from the south that were involved with slavery. In 1845 the Southerners met in Augusta, Georgia and formed the Southern Baptist Convention. They argued that this move was to enable those from the south to be able to fulfill the Great Commission.¹¹⁸ Building on Carey's vision, most missionary strategies of the late 19th century were based on "individual conversion, church planting, and social transformation through evangelism, education, and medicine." The focus of evangelism included "preaching, organizing and fostering churches, Bible translation, literature production, and Bible distribution." Missions became academic, demonstrated by the missionary educational system that was in existence in Asia, the Americas, and to a lesser extent, in Africa. While the initial intention of the first missionary doctors was to minister primarily to the missionaries,

¹¹⁶ Terry, Smith and Anderson, *Missiology*, 205.

¹¹⁷ *Ibid.*, 209-10.

¹¹⁸ *Ibid.*

they eventually helped the people the missionaries were ministering to. We now began to experience various types of social work becoming a part of the missionary work. “For some mission groups, civilizing the culture replaced evangelizing the people.”¹¹⁹ Interdenominational boards emerged, giving birth to the China Inland Mission (CIM). The founding and ministry of the China Inland Mission contributed significantly to what missiologists call “the faith missions movement.”¹²⁰ The resulting effect on missions is an assortment of four kinds of missions: the interdenominational, the denominational, the faith mission, and the specialized missions. Specialized missions meet “the felt needs of certain peoples and areas.”¹²¹

According to Ed Stetzer in his blog, he stated that Francis Dubose, in his book *God Who Sends* was one of the first to address the history of missions by defining the theology of missions as “missiology.”¹²² Stetzer wrote about the influence this had on evangelicals. Many have embraced the word and have even incorporated the word missions, and missional in their names or mission statement. One hundred years after “Carey’s pleasing dream we have the organization of some missionary conferences. The World Missionary Conference was held in 1910 at Edinburgh, Scotland. Over 1200 representatives were in attendance from Protestants and evangelical free-churches located all over the world. Notably missing from this conference was the Roman Catholic representatives because they were not invited. The reemergence of the phrase “The

¹¹⁹ Terry, Smith and Anderson, *Missiology*, 213-14.

¹²⁰ Ibid., 214-15.

¹²¹ Ibid.

¹²² Stetzer, Ed, president of LifeWay Research and LifeWay's Missiologist in Residence, <http://www.edstetzer.com/2010/03/monday-is-for-missiology-7.html#more>. Accessed 9/2010

Evangelization of the World in this Generation,”¹²³ was again the catch phrase at this conference. The Tambaram conference, 1938, came under challenge from the theology that is known as “Missio Dei”, the mission of God. Stetzer remarked that Johannes and others challenged the member bodies in the World Council of Churches

To abandon both the traditional form of church and the traditional approach to missions. He held that the congregations should abandon their buildings and institutions and become bands of roving ministers, believing that the time for evangelistic mission work had passed. This was called participating in the Missio Dei.¹²⁴

According to John Terry, “The Protestant missions in 1910 were paternalistic and colonialist.” Also, political and cultural-humanitarian motives contributed to the Protestant missions, but there was a basic pietistic reality behind the missionary endeavors. Unlike the days of the Roman Empire, this missional thrust was not to advance the Western empires. Their desire was to bring glory to the Kingdom of God. The Edinburgh conference focused on the commission, commandment, and compassion. It was about loving God and your neighbor, the need to bring salvation to non-believers and the need to bring the gospel to those who are not saved.¹²⁵ In America, home missions experienced tremendous growth. Church planting resulted in many churches that were planted in American. Education was also a result of the home missions. The domestic mission was defined as evangelism and church planting, “but by 1900 the overwhelming view of some was that the home missionary was more a nation builder than an evangelist and church planter.”¹²⁶ Home missions have contributed to the missionary work in North America. The base was secured and therefore allowed for

¹²³ Terry, Smith and Anderson, *Missiology*, 217-18.

¹²⁴ <http://www.edstetzer.com/2007/08/monday-is-for-missiology-meani.html>, Accessed 7/2010

¹²⁵ Terry, Smith and Anderson, *Missiology*, 217-18.

¹²⁶ Ibid., 235-36.

missionaries to be sent to other parts of the world.

So, here we are in the current FHYI and what the church will look like and when its history is written it will be completely different from what we are witnessing now. Phyllis Tickle, in her book the *Great Emergence*, described some of the current trends. Stepping away from the specific details of the times of the Great Reformation or the Great Schism, what we can discover is that the church has been seeking to obey the Great Commandment, fulfill the Great Commission and practice the Great Compassion. The story of the current time will be no different; missions will be accomplished with obeying the Great Commandment, fulfilling the Great Commission, and practicing of the Great Compassion, at its core. We are experiencing the beginning of another FHYI, a generalized social, political, economic, intellectual, cultural, and religious shift. This time, geographic or even religious borders do not segregate this shift. Whether the Great Emergence will be one of other shifts within this period or the shift, what is clear from history is that “Christianity would not only have readjusted itself, but it would also have grown and spread.”¹²⁷ According to Phyllis Tickle there are no over arching framing stories or even a unanimous set of opinions about what it is we are experiencing only time will tell. Historians, theologians, and others have been trying to predict the coming decades in terms of a new paradigm resulting in an illustration of a quadrilateral, illustrated in Figure 1. In the upper right box are the ‘Mainline’ (Social Justice) Christians in one box. In the lower box we have the ‘Renewalists’, including both Charismatic and Pentecostal Christians. The lower right one—is the difficult one. At one point, it was labeled ‘Fundamentalists’, Lower right ‘Evangelicals’ to ‘Theocrats’ to

¹²⁷ Tickle, *Great Emergence*, 122.

‘Conservatives’. The upper left is the ‘Liturgicals’ and in the left upper quadrant was assumed to mean, at a practical, working level, only Roman Catholics and Anglicans, along with a few Lutheran congregations of a more liturgical bent.¹²⁸ These boxes are all experiencing some degree of change and or challenge.

Figure 1. Quadrilateral¹²⁹

Liturgicals: Roman Catholics and Anglicans, a few Lutheran congregations Oriental or Eastern Orthodoxy	Mainline Christians: Social Justice Christians
Renewalists: Charismatic and Pentecostal Christians	Fundamentalist: Evangelicals, Theocrats, Conservatives

Like the time of the Reformation there is a challenge against the established norms. While this has always been an experience in Christianity at large, there is a significant coordinated effort inherent to these challenges. The difference today is the discussions on sexuality that cuts deep and goes against not just Christians, but Judaism and Islam along with other religions. This is a redefining of historical societal foundational principles. There is an effort of finding oneself, and now we can agree we are post everything: post-modern, post-denominational,¹³⁰ post-rational, post-enlightenment, post-literate, and post-Christendom in our cultural discourse. It is in this

¹²⁸ Tickle, *Great Emergence*, 125-126

¹²⁹ Ibid., 126-127.

¹³⁰ Ibid., 136

climate that Christianity finds itself and must carry out Jesus' command to love God and man, and carry out the work of the commission and practically demonstrate compassion.

The twentieth century is witnessing what is being called the emergence that capsules the new movements in the church. According to Phyllis Tickle, Professor Donald Miller of Religion at the University of Southern California has emerged as one of the leading analysts of what she termed the "emergence phenomenon". He has illustrated in his writings that he believes that "we are witnessing a new reformation that is transforming the way Christianity will be experienced in the new millennium."¹³¹ He goes on to say that unlike the reformation led by Martin Luther, this new paradigm is discarding many of the characteristics of the established religion. What they are embracing instead are more liberal cultural forms, thereby, restructuring the very core of the church he called it "democratizing access to the sacred by radicalizing the Protestant principle of the priesthood of all believers."

Phyllis Tickle describes the "Great Emergence" as a movement without borders. She described it as radical and predictable as a "democratized form of Christianity entering into its hegemony and as an analog for the political and social principles of authority and organization that will increasingly govern global life."¹³² As with history, only time will be able to describe the full story of any such movement. For now, since

¹³¹ Tickle, *Great Emergence*, 155.

David Kinnaman and Aly Hawkins in their book *You lost me: why young Christians are leaving church-- and rethinking faith*, is a frank look at the reality of the church and the relationship with the 'Millennials' or 'Mosaics' (under 30 years old). This is an inside look at the struggles of the next generations of Christians. While on the other hand David Kinnaman and Gabe Lyons presents the view about *How Christians are viewed by the secular world in their book Unchristian: what a new generation really thinks about Christianity-- and why it matters*. These books will help to understand the changes that Tickle describes in the *Great Emergence*.

¹³² Tickle, *Great Emergence*, 155.

we do not have the luxury of history, we will term this movement the “Great Emergence.” The two major divisions of Christianity are experiencing the most effect of this movement. The “Great Emergence” itself is also changing and taking on new forms. In the Roman Catholic Church the effects will be less than the effects on Protestantism. This is due partly to the centrality of the Roman Catholic Church versus the mosaic of groups within Protestantism. Tickle posited that the teachings of the Quakers have had a significant impact on these movements. She argued that “John Wimber, one of the founders and arguably the leading theorist of the Association of Vineyard Churches and himself a Quaker” is one of the early leaders of the Great Emergence. Calvary Chapels and Hope Chapels are the two other groupings of churches that are considered part of the post-Emergence Protestantism.¹³³ Jim Wimber now leads one of the less traditionally structured emergence churches. Tickle continues to say that he was able to help modify classic Pentecostalism, thereby allowing many Evangelicals and Conservatives to embrace this new move.

As stated before some of the major challenges that will face Christianity are the social changes, particularly human sexuality. There are those that are trying to reduce Jesus to a social reformer akin to our time, but He was not. Walter Rauschenbusch said, “Jesus was not a social reformer of the modern type, he continues to make the point that Jesus saw the sufferings and the evil plight of mankind and approached them from a moral position.”¹³⁴ Rauschenbusch contended that when faced with these ethical issues it

¹³³ Tickle, *Great Emergence*, 155-166.

¹³⁴ Walter Rauschenbusch, *Christianity and the Social Crisis in the 21st Century* (HarperCollins e-books. Kindle Edition, 2009), 41

For further reading see Gabe Lyons’ book, *The Next Christians: The Good News About The End Of Christian America*. In this book Gabe Lyons looked at the changing world that the church is now faced in the twentieth century. He also examine and the shifts from evangelism based on big crusades of Billy

seemed like the people's convictions were not that strong and they would abandon the organized religion. The challenge in the USA is just beginning, said Rauschenbusch; the social movement is still in its earliest stages. The Church has a stake in this conversation. Therefore, the Church cannot maintain a neutral position.¹³⁵ The church cannot ignore the crisis of the world because they will become the crisis of the church. Rauschenbusch stated that the church "cannot thrive when society decays. The Church's wealth, its independence, its ministry, its social hold, its spiritual authority, is threatened in a hundred ways."¹³⁶ Jesus prayed that God the Father should keep us in this world and not to take us out of the world just yet, because He wanted us to go and impact the world for the Kingdom's sake. The climax of life and rise of nations are realized when the full impact of Christianity takes effect. Christianity in its pure form is a force of good for a society beginning at an individual level. Rauschenbusch states, "If Christianity would now add its moral force to the social and economic forces making for a nobler organization of society. When you evaluate the contributions that Christianity can make in our moral, social, economical, political and educational life, it sums up to a positive impact. This is devoid of the selfish and misconstrued motives that want self-glory rather than the glory of God. Rauschenbusch continued to say that the by-product of this impact would be a rendering of justice. If the Great Emergence can become truly great it has to embrace the pure core values of Judeo Christianity and take the lead in the moral conversations that are ever increasing. Then our people would be proud and this would

Graham era to a relationship base evangelism and recommended some ways the church can speak into this new generation. Also, see R. Albert Mohler's book, *Culture shift*, for how the church can engage the secular culture.

¹³⁵ Rauschenbusch, *Christianity and the Social Crisis in the 21st Century*, 267

¹³⁶ Ibid, 267

be “a proud page in the history of the Church for our sons to read.”¹³⁷ The social problems of this time are not new, and many empires have fallen prey to these issues. Advancing the gospel is always a challenge when you come face to face with social issues. Most of the times, these issues are not compatible with the teaching of Christianity.

But as Walter Rauschenbusch stated if, the gospel was going to have full power in this age “it must be the highest expression of the moral and religious truths held by that age.”¹³⁸ It cannot lag behind or be isolated from the issues of the day; it has to take the lead and set the guidelines for the way forward. The Church has to live and declare bold thoughts on these issues; these thoughts are grounded in the Bible. There is a great opportunity that is presented to the Church by this social crisis. This, according to Rauschenbusch is the opportunity to work together with others that are affected by this social crisis. The three major religions of our time all shared some similarities in addressing the social crisis and the changes that are taking place; it is not limited to Christianity. The Church should let others push special interests while on the other hand, the Church “must voice the mind of Jesus Christ.” We should take care not to ignore those that are least amongst us. The Gospel message is for everyone regardless of who we are and where we are coming from. We have concentrated on the impact primarily on Christianity, but this cuts across all borders. The church has to be more proactive and should challenge its congregants to be deliberate in their actions, seeking to encounter the greater society. How else are we going to be the salt and light to the world if we are not interacting with the world? Walter Rauschenbusch made an excellent point that “the

¹³⁷ Rauschenbusch, *Christianity and the Social Crisis in the 21st Century*, 267.

¹³⁸ Ibid., 272-273

fundamental contribution of every man is the change of his own personality.” He continues to say that we must repent of the “sins of existing society, cast off the spell of the lies protecting our social wrongs, have faith in a higher social order, and realize in ourselves a new type of Christian manhood which seeks to overcome the evil in the present world, not by withdrawing from the world, but by revolutionizing it.”¹³⁹ The message of Jesus Christ is still applicable today. The effect of the message results in a life that seeks to be in harmony with God, and that begins with a personal conviction. This conviction leads to a personal acknowledgement and a personal confession and acceptance, followed by transformed living. The social issues of our time have their roots in the individual, demonstrated by the choices made. If those choices are going to change then personal repentance and conversion is a must.

Conclusion

The church must understand that the God we serve is always waiting for us to change our ways and get back to basics. The basics are proclaiming the gospel, making disciples and serving the community. Whether it is the Reformation, the Schism, the Great Awakening, the Pentecostal Movement of Azusa Street, or the Pietist Movement, the church is always meeting the changing cultures and climates in the society without changing the basic tenets of our faith. There are always individuals who have risen to the challenge to lead the church back to its mission. We saw the Apostle Peter on the day of Pentecost follow the lead of the Holy Spirit and deliver the sermon that launched the

¹³⁹ Rauschenbusch, *Christianity and the Social Crisis in the 21st Century*, 331.

See Philip Jenkins book, *The Next Christendom: The Coming Of Global Christianity*, for further reading on the Church and the next generation as they deal with the ideal of a global yet local world.

early Church. When there was a need for bringing the Gospel to the Gentiles, the Apostle Paul commissioned by the Holy Spirit went on many missionary journeys to reach the unchurched people. Then Martin Luther led the Reformation and John Calvin organized it. Jonathan Edwards and George Whitfield led the Great Awakening. Today, Billy Graham, Greg Laurie, Bill Hybels, Rick Warren, and TD Jakes are some of those that are taking the lead in the current climate that face the Church. Ed Stetzer, Allan Herch, Tim Keller and others are taking the lead in the missional dialogue. History repeats itself and every Christ-centered Christian must study church history to learn from past mistakes and to learn from the methods and processes that were successful. One thing that was certain was that all these men of church history led the way in missions as the Holy Spirit led them.

It is clear that the history of the church is not void of problems and issues that we might not be proud to associate with. Church history has demonstrated that with regards to all the endeavors of the Church, the underlying purposes of all its activities had a missional focus. The mission was a direct acknowledgement of the Great Commission. The early church fathers literally took the commission to go into the entire world with the gospel message. Even though there were many events of major proportion that challenged the existence of the Church, the Church was able to sustain the attacks and remain steadfast to the Great Commission. No matter how the Church has wandered from its calling there was always a person willing to take up the challenge and lead the church back to the vision and “mission” of the Church. From the 1500s to the early 1900s this was vividly seen.¹⁴⁰ The most notable was Martin Luther’s posting of the

¹⁴⁰ A theological presentation of the history and theology of the Church of the United Brethren in Christ, the *Theological Perspectives: Arminian-Wesleyan Reflections on Theology*, presented by Brooks

ninety-five theses on the door of the Wittenberg chapel. This event launched what we now call the period of the Reformation. Over in Switzerland a German named Zwingli led the Reformation in that country. This split with the Catholic Church gave birth to Protestantism and the Lutheran Church.

The Reformation movement calls for realignment to the “Missional” call of the Church towards a holistic approach. The history of the North American church cannot be understood without a deep look at early Church history and this influence in the world of “missiology”. Because of the history of the word *Missio Dei*, many evangelicals have refrained from using the word, fearing that it is referencing a “social gospel” exclusive of evangelism and eschatology and an ecclesiastical emphasis. It is important to bring the two together, social and spiritual, in order to be effective in the presentation of the holistic gospel, being missional. The Kingdom of God comes to set men and women free spiritually and physically. Therefore the Kingdom demands a holistic approach to missions. “The church is not the ultimate end of mission. Local churches are, rather, the instruments of something much larger than themselves.”¹⁴¹ The Church has to see itself as agents of God carrying out the mission of God. With this in mind, the Church does not proceed to do and then ask God to come along. No! The Church seeks to find out from God what He is doing and where is He doing it and where He is inviting us to work for Him.

Phyllis Tickle’s 500-year intervals published in her recent book, *The Great Emergence*, as a guide has provided the frame work that helped to look at Church history and the missional impact on Church history. The FHYI are separated by major crises

Fetters in this volume.

¹⁴¹ <http://us.mg5.mail.yahoo.com/neo/launch?.rand=131n20r3je67a>.

within the church; ‘The Great Reformation’ and ‘the Great Schism’, “The Fall of the Roman Empire” or “The Coming of the Dark Ages.”¹⁴² Lastly, the beginning of the 1st-century saw the advent, the life, death, burial, resurrection and ascension of Jesus Christ, which is of the greatest importance. These major periods have provided us with enough distance from the detail to be able to see the impact of missions on the history of the Church. The early beginnings of the church were comprised of purely Jewish backgrounds. The church within the first century witnessed the change in ethnicity, from Jewish to Gentiles. Persecution seems to follow the Church, but that did not stop the spread of the Gospel. We are facing a period of unknowns, but if we follow the leading of the Holy Spirit we will fulfill the Great Commission. To complete the holistic approach we will obey the Great Commandment and live out the Great Compassion.

¹⁴² Tickle, *The Great Emergence*, 20-22.

CHAPTER 3 THEOLOGY OF CHANGE FROM A MISSIONAL PROSPECTIVE

Introduction

In any organization there is always the need for a leader. If you are living in a democratic country the leader is the President or Prime Minister. If you are in a dictatorship the leader is the Dictator; if you are in a communist or socialist country the leader is the General Secretary. If you live in a monarchy then the leader is the King or Queen. Even in the tribal regions there is one Elder of the tribe. This notion of leadership is seen in every aspect of our society. Wherever there is a group of people gathering together, somehow, there is a need to select the leader, spokesperson, chairperson, representative, a captain, or a pastor. It is important to have a strong healthy leader, who is sure of his or her call to serve, in a place to lead change effectively. This leader has to be a change agent beginning with himself. The leader must be a person of integrity as Fred Smith, Sr. said in his book *The Pastor's Soul Volume 5: Leading with Integrity*, "Integrity starts with motive... Dishonesty is a decision."¹⁴³ The leader will face resistance to change and will need to develop a process to facilitate change. This will involve creating an atmosphere that is conducive to change; this involves embracing crisis. This I will call 'creative crisis', since its intention is to initiate the momentum of change. There are two classifications of leaders, spiritual and secular; for the purpose of

¹⁴³ Fred Smith, Sr., *The Pastor's Soul Volume 5: Leading With Integrity*, (Pub Place: Bethany House Books, 1998), 21.

this discussion we will concentrate on spiritual leaders. Most of the principles associated with the spiritual leader are applicable to the secular leader. The spiritual leader should not fear learning from the secular. For the spiritual leader, who is the focus of this section, their instruction comes from God through the Holy Spirit, but there are secular principles and tools that can be used to develop the skills that leader needs.

John 16:12-15 states, I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Spiritual leaders are responsible to lead people on to God's agenda. This is missions; doing what God wants us to and being where he is working and is inviting us to serve with Him. Traditionally, there is a view of missions that is usually dealing with ministry work in foreign lands. This is often treated independently of evangelism; evangelism is treated as a local event. Just as one will plan a road trip, so is the journey of change, in the understanding and the application of missions. Note that I say the journey of change, because change is not a one-time or sudden event. Change takes time and if positive outcome is intended then it has to happen over a period of time. Now, when we talk about change, we are talking about positive change that is designed to have a productive outcome. Before you embark on a road trip there are several things to consider, elements of the road trip: the destination, the mode of transportation, the passengers, and the direction. If we begin our trip without checking the gas level in the car or selecting a destination or mapping out the directions we will end up driving around and eventually running out of gas. Each element of the trip requires assessment before

the trip is commenced and during the trip to ensure that the trip is a success. The theology of change takes into consideration several of these principles of a road trip.

The destination is the key component. We know that we need to move from our current location to another place, this is Vision: to see into the future and see another reality from your current position. At this point we do not have all the elements of the trip together, but we know where we need to go, and where we are currently located. We must first identify where we want to go, and where the new location is. If you do not know where you are going, you will end up traveling to “nowhere”. The mode of transportation is very critical because there are many possible modes of transportation but you want to use the most effective. I can travel from New York to Florida on a bike or I can take an airplane, surely the most effective way is an airplane. Let us focus on using a car for this analogy. If we are going to complete the trip successfully, we have to observe the rules of the road. This I will refer to as our core values, as they do not change no matter what we might encounter on our trip. For example, the law requires that we should stay in the right lane, pay attention to the road signs, and we should watch out for road workers. When changing lanes we indicate first; communication is a key principle as we navigate the busy traffic. We should also merge casually but urgently this is similar to planning for conflicts. We need to keep enough gas in the car, this is similar to ongoing spiritual and physical development. Even if there might be more than one licensed driver, only one driver can control the car at a time: we refer to this driver as the spiritual leader.

We are living in a period of changing times and according to Phyllis Tickle, this can be termed the Great Emergence. Changes occur in our secular environment that often

challenges our religious core and these changes results in new institutions and are configuring of the old. The search for authority is an age-old search and according to Phyllis Tickle, every 500 years there is a change in our society and in our religious sectors. The result of this reconstitution is the spread of the Christian faith into new geographical and social areas. Some of the major periods of change in the Christian Church are the time of the Great Schism, the Great Reformation and the Great Awakening. All these three events did not occur independently of other factors; rather there were social, political and religious changes, which helped to lead these events.

During these times we saw leaders who stepped up to the ‘plate’ and led. According to George Barna, “Some people become leaders by opportunity and timing. A crisis comes, no one better qualified steps forward, and a leader is born.”¹⁴⁴ He noted that on closer investigation, the leader who is revealed has hidden traits resulting from some form of training, formal or informal, that has prepared this leader to lead in this situation. Ed Stetzer identified them as ‘Comeback Leaders’. He said, “‘Comeback Leaders, agreed that having a clear and compelling vision was foundational in the transformation of their churches.”¹⁴⁵ From the day of Pentecost, where we saw Peter stepped up and led, to the birth of Pentecostalism where we saw William Seymour stepped up and led, men and women have always seized the moment and led. In the case of the Great Reformation many great leaders have filled the role of a leader, men like Luther, Wycliffe, Miintzer, Zwingli, Knox, Calvin and Hooker. During the Great Schism we see Patriarchs of the Greek & Eastern Orthodox churches and Leo IV leading.

¹⁴⁴ J. Oswald Saunders, *Spiritual leadership: principles of excellence for every believer*, (Updated ed. Chicago, Ill.: Moody Publishers, 2007), 29.

¹⁴⁵ Ed Stetzer and Mike Dodson, *Comeback churches: how 300 churches turned around and yours can too*, (Nashville, Tenn.: B & H Pub. Group, 2007), 39 – 50.

According to the Barna's book, *Leaders on Leadership*, leadership is necessary and history has shown that "any significant and successful movements, revolutions or other systems in which strong leadership is needed" visionary leaders are the change agents. These visionary leaders were "at the forefront of those groups, leading the way for change in thought, word and deed."¹⁴⁶ We are experiencing major changes in technology, access to information, and the rapid pace in which debates are heard in the blogosphere. Sight and sounds and the immediacy of information all are contributing to the changing environment in which we now live. Our congregations will have to change. There will be changes and challenges in our theological understanding. We will either become more solid in our stance and dogma, or change to accommodate the new challenges. One thing is certain; we will not be the same. Change is coming and leaders of different segments are stepping up. I believe it is imperative that the principles of leadership be thoroughly evaluated and taught in order that we become what God is intending for us as spiritual leaders.

George Barna said, "The American church is dying due to a lack of strong leadership."¹⁴⁷ We will look at some of these issues in this section. The Church will have to address once again, the principle of authority, including the source of authority, the basic family unit of our society, and doctrines that were once accepted as fundamental. According to Henry Blackaby, "The new millennium also brings unforeseen challenges to leaders. The digitalized nature of the twenty-first century has created increasing expectations among followers, and the unrelenting advance of

¹⁴⁶ J. Oswald Saunders *Leaders on leadership*, 19.

¹⁴⁷ *Ibid.*, 18.

technology has made communication both a blessing and a curse. E-mail and cell phones provide instant access to leaders.”¹⁴⁸ Ongoing and rapid changes in technology are causing changes in the religious sectors. The availability of information and the quick rebuttal and clarification available to us because of technology are causing shifts in the religious areas. I hear the words of Peter in 1 Peter 3:15 echoing, “but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,” George Barna observed,

Most recently, I have discovered that the current exodus from the church is partially attributable to the flight of the laity who possesses leadership abilities, gifts and experience. These individuals, whom the Church so desperately needs, are leaving the Church because they can no longer stomach being part of an alleged movement that lacks strength and can no longer stomach being part of an alleged movement that lacks strong, visionary leadership.¹⁴⁹

The Great Emergence will require those who lead the Church to be well equipped and ready to explain and defend their stance. Leadership will be required. It will serve the Church well if we prepare for the change, since we have enough historical information to inform us. “Unless we can develop effective leadership within the church, we are not doing all we have been called by God to do to effectively and obediently serve Him.”¹⁵⁰ Those leaders, who are called by God to lead, must become resolute and determined to lead. They should know that what has been handed to them is a privilege to serve God and to serve His people. Leaders, who will be effective, must apply the gift, the

¹⁴⁸ Henry T Blackaby and Richard Blackaby. *Spiritual leadership: moving people on to God's agenda*, (Nashville, Tenn.: Broadman & Holman Publishers, 2001), 3.

¹⁴⁹ J. Oswald Saunders, *Leaders on leadership*, 19.

¹⁵⁰ *Ibid.*

resources, and the opportunity that God has provided to them to areas of leadership. If we are going to see lasting and effective changes, we have to rely on God and lead with God's direction through the Holy Spirit's empowering. The question of authority is central to the next phase of change in the world and especially in the Christian community. This debate is currently heating up with the publication of Rob Bells' book, *Love Wins*. The battle line has drawn those on the right that hold to the scripture as authority because it is the word of God, and those who see the interpretation of the text within the community and current time as the point of authority. Change is taking shape; within moments of the public campaign to market his book, counter arguments were being fired off all across the blogosphere. Those in support versus those who oppose and instant review on the book is available via various blogs. This is the new world.

Leading Change: Analogy of a Road Trip

The vision question is another key principle in leading change. Bill Hybels asked the question, "What is it that motivates people to work where they work, volunteer their time to the groups they serve, and donate money to the causes they support?"¹⁵¹ The answer is found in the vision that burns from within. Hybels calls it Holy Discontent; that is when something "Wrecks the heart of someone who loves God."¹⁵² What is it that you cannot stand, that thing that causes you to lose your sleep because it needs to be fixed? This is no ordinary frustration, but it is frustration that the priority of God, God's Agenda, is not being carried out. He continues, "It is often the very thing God wants to

¹⁵¹ Bill Hybels, *Holy discontent: fueling the fire that ignites personal vision*, (Grand Rapids, Mich.: Zondervan), 13.

¹⁵² Hybels, *Holy discontent*, 25.

use to fire them up to do something that, under normal circumstances, they would never attempt to do.” Holy Discontent produces action, simply put, Bill Hybels said, “I’ve come to refer to the powerful, spiritual congruence that connected Moses’ priorities to the priorities of God as his “holy discontent,” and it’s a concept that works in our modern world as well.”¹⁵³ God’s vision is the redemption of the human race and the fullness of life being restored to the redeemed people. Therefore, as Hybels said, “Part of living with God’s perspective is remembering that the people you bump up against every day are in processes. If God has his way, every last one of them will be restored, redeemed, remade for his eternal glory.”¹⁵⁴ This Holy Discontent begins with an understanding of what God expects from each person. Hybels described it this way, “Figure out what you can’t stand. Channel your holy discontent energy into helping to fix what’s broken in this life. Let your passion pursuits shout to the world, it really doesn’t have to end like this! Just watch...!”¹⁵⁵ As we carry on our daily lives we should be moved with discontent at the sight of people suffering and living without God as their Lord and King. We should be stirred to action, not by pure emotions, but by the Holy Spirit’s prompting, and drawing us on to God’s agenda.

Proverbs 29:18 said, “Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law.” Vision is the foundation for change. Vision according to *The Zondervan Encyclopedia of the Bible, Volume 5*, includes

Within its meanings that of physical sight or ocular perception, places the emphasis on those dimensions that are extra physical—something seen otherwise than by ordinary sight, something beheld as in a dream or

¹⁵³ Hybels, *Holy discontent*, 25.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid, 149.

ecstasy, or revealed as to a prophet; a visual image without corporeal presence, an object of imaginative contemplation; unusual discernment or foresight.¹⁵⁶

Vision is discernment or foresight the ability to see the unseen and to imagine the unimaginable. Vision, in the spiritual sense, is independent of the visionary. The Holy Spirit is the Person that gives vision; after all, we are on His agenda. The Holy Spirit reveals His agenda to the person He chooses, that is why Solomon said in Proverbs 29:18, “Where there is no prophetic vision the people cast off restraint”, and they will perish. It stands to reason that since it is God that controls the agenda and gives the vision, those who will represent Him and speak on His behalf must be in close relationship with Him. Andy Stanley said, “Your potential to make an impact with your life is directly related to your willingness to narrow your focus.”¹⁵⁷ Let us go back to the road trip; the destination is fundamental. David Rockefeller was once quoted as saying, “The number one function of the top executive is to establish the purpose of the organization. For pastors, too, perhaps the most important job is to articulate and maintain the church’s vision.”¹⁵⁸ We know that we need to move from our current location to another place, this we said is Vision. I know where I am in relationship to where I intend to go, the ultimate destination. The second function of a leader is to

¹⁵⁶ Moisés Silva and Merrill Chapin Tenney, *The Zondervan Encyclopedia of the Bible, Volume 5, Q-Z*, Revised, Full-Color Edition (Grand Rapids, MI: The Zondervan Corporation, 2009), 1033.

¹⁵⁷ Andy Stanley, Reggie Joiner and Lane Jones, *7 Practices of Effective Ministry* (Sisters, Or.: Multnomah Publishers, 2004), 101.

¹⁵⁸ Fred Smith, vol. 5, *Learning to Lead : Bringing Out the Best in People*, The Leadership library (Carol Stream, Ill.: CTi, 1986), 33.

“coagulate followers around the vision, not around himself.”¹⁵⁹ The vision has to emanate from the leader if he or she is going to execute effectively.

I remembered several years ago my family and I took a road trip from New York to Atlanta, GA. On our way back to New York, we decided to make some stops. I checked the map (there was no GPS then) to see my first stop in relationship to New York. It was clear that we plotted the trip to stop in Kentucky and Pennsylvania and then finally New York. I could see my stops in PA & KY, but the vision of New York was in clear view, the ultimate destination. We never lost sight of that vision. We anticipated stopping and visiting with our relatives; however, in the back of our minds we were heading to New York. This was so clear to us that we planned how long we would stop in the two states with enough time to get to New York, our the final stop. We were miles away from New York, but we could see our home. Vision is just like the destination in a road trip while you might have several detours or stops the ultimate destination is always in view. When we use our Global Positioning System (GPS) to guide us to our destination, it requires us to enter the destination because the GPS is communicating to the satellites and it knows our current location and can plot the route. Two things are clear, the current position is known and the destination is known; now we can get directions to the ultimate destination.

Like the GPS, we have to remain in close contact with the satellites. There are three satellites that help to pinpoint our location. This is similar to the Trinity. We have to maintain communication with the Godhead through the Holy Spirit. He will direct you to where you need to go. Spiritual vision can only be seen when one is in close contact

¹⁵⁹ Smith, vol. 5, *Learning to Lead*, 37.

with God, when one is receiving signal from the satellites. Several times I have either made the wrong turn, or have going through a tunnel, I would lose connection with the GPS. As soon as I was in communication with the satellites, the GPS would always recalculate my position and redirect me to the right route. I do not see the satellites, but I know that they are there because I can hear the directions: “turn right; continue 5 miles on I-95 and destination ahead on the left.” In any organization vision is a key principle. When leading change, in a church the first thing to do is to identify where you are before you can plot the route to where you need to be.

Brad Powell in his book, *Changing Your Church for Good*, made several observations relative to vision that were drawn from his journey of change in his church, which was named Temple Baptist but is now renamed Northridge. Brad Powell was a spiritual leader with a vision that was clear and deliberate. The Change, which began with him and generated what Bill Hybels calls ‘Holy Discontent’. Brad faced a church, Temple Baptist that was in need of a turnaround. He put it this way,

They ultimately lost 75 percent of their attenders and 90 percent of their membership. The average age of the attenders when I came was fifty-seven years. It was clear that the church was facing a questionable future unless it experienced an unprecedented turnaround. It needed to transition culturally. It needed to transition generationally.¹⁶⁰

The need for change was generated by dissatisfaction with the current position. Brad identified where they were and where they wanted to go. With this in mind he was able to lead the church forward. It was clear that “It needed to transition organizationally. It needed to transition methodologically. It needed to transition philosophically. Finally, it

¹⁶⁰ Brad Powell, *Change your church for good: the art of sacred cow tipping*, (Nashville, Tenn. : Thomas Nelson, 2007), 35.

needed to transition spiritually.”¹⁶¹ The first thing that Powell recognized, and this is a principle that all leaders can apply to their own environment, is that there is always a need for honest assessment. He said, “To fear giving an honest assessment and expressing honest criticism of how local churches are or are not living up to their God-given assignment, is contrary to Scripture.”¹⁶² If change is going to take place, a clear vision has to be discovered, then open and honest assessment must be done. We take a car for a tune-up, we go to the doctors for annual physicals, we update our anti-virus software, we evaluate our investments, and we are constantly evaluating every areas of our lives yet, there is sometimes a resistance to approach our churches with the same critical eye. Once we know where we are, we can know how to get where we want to go. Many fear change because they fear compromise. Brad Powell said, “While it's true that many churches are dead or dying, it is equally true that they don't have to stay that way. Your church can successfully change without compromise.”¹⁶³ Once we have passed this hurdle, we will be able to discover the vision that God has for our church. It is when we recognize that this is not about us, but solely about God and God’s plan, we can discover the vision that God has for us. When we admit that our church is ineffective, we are not saying that we do not love our church. Powell made it clear that, “In fact, very possibly, it indicates you love it immensely.”¹⁶⁴ There are many individuals in our congregation who have this Holy Discontent, because like you, they want to see change. They have seen the vision and have embraced it and are willing to pursue the vision. Like Martin

¹⁶¹ Powell, *Change your church for good*, 31-34.

¹⁶² Ibid., 18.

¹⁶³ Ibid., 25.

¹⁶⁴ Ibid., 20.

Luther, you too can become the catalyst for change; let that vision burn within you until it births action.

This assessment is the first step in leading change. Churches, like humans, can experience forgiveness and hope and walk in newness. This will develop into the church embracing and experiencing their hope-filled futures. They will embrace the idea “that even the most irrelevant, boring, dying church can become relevant, exciting, and revitalized.”¹⁶⁵ In the end Temple Baptist, became Northridge. A once dying church is now alive and living in the vision that God has called them into. They have moved from irrelevance to relevance. A leader, a visionary leader, facilitated this move. This leader personally experienced transformation and was driven with a desire to follow God’s agenda. He saw the vision of God for Temple Baptist and led. In the end, Brad Powell said, “NorthRidge, is experiencing what most had believed impossible when I came. We are a healthy, growing, and culturally relevant church. Our average age is around thirty years old. We've reached thousands for Christ.”¹⁶⁶ What has happened at NorthRidge can happen in our churches if we are willing to be open and honest, if we are willing to follow God’s agenda and not ours, and if we are willing to change. We need to see clearly the vision that God has for our lives, and by extension, for the Church we serve in. Brad Powell followed the Spiritual GPS, the Holy Spirit, and was able to lead Temple Baptist into the future as NorthRidge, a transformed church.

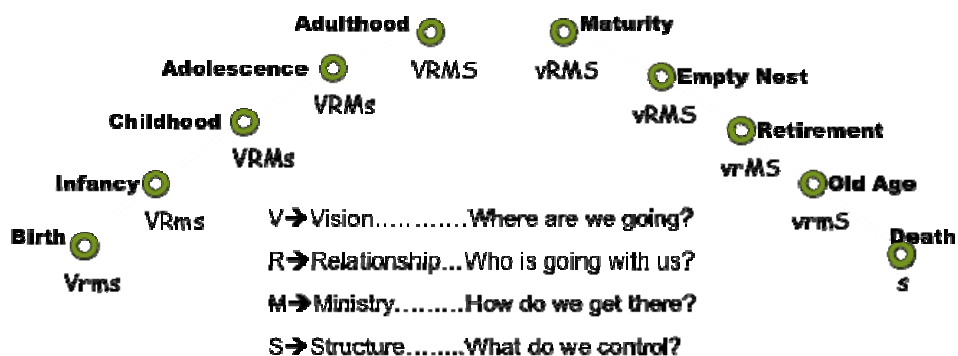
One way to begin the process of change and reformation is to have an independent consultation done at your church. This is a weekend evaluation of your

¹⁶⁵ Powell, *Change your church for good*, 20.

¹⁶⁶ Ibid., 35

Church community. It begins with a survey of the church; have each member complete this survey prior to the weekend onsite assessment. The independent consultants should interview each of the senior leaders and selected volunteers from each ministry group. The church should research their history and write a brief factual narrative. This will help you to understand your current position; what has happened in the past that is influencing the current. Use the Life Cycle of a church, in Figure 2, to identify where your church is on the curve. Note that from the birth of the church to the adulthood state, Vision is the driving factor. In the second stage of the life of the church, from maturity to death, vision has taken the back seat. If the Church is going to continue to grow and walk in God's agenda, recasting of the vision in the adolescence and adulthood stages is necessary.

Figure 2 - Life Cycle of A Church¹⁶⁷



During this time of evaluation, you are looking to understand what historical underpinnings exist; are the pastor and the congregation on the same level, is there a clearly communicated and understood vision? Once we know where we are, then we can plot the route, or program the GPS, to get us to where we need to be. The very nature of

¹⁶⁷ This was taken from Jr., George W. Bullard. *Pursuing the Full Kingdom Potential of Your Congregation* (TCP Leadership Series, St. Louis: Chalice Press), 2006.

a trip has this principle, the understanding of one's current location. You have to be some place and know where you are in order to go some other place. One of the greatest problems that we will face is the fact that we do not know our current location. We know we are some place, but we do not know where we are, and often times, where we think we are, that is precisely where we are not. The important question to every spiritual leader is where are you and your church? We are often quick to charge from championing the vision, without knowing fully where we currently are and this often leads to frustration and unfulfilled visions.

After we have identified where we are and where we need to be, we must make some changes. In order to make the changes necessary to get to us where we need to be we must maintain clearly defined core values and always create an atmosphere for change. Andy Stanley said, "First, determine where you want people to be. Then figure out how you're going to get them there. That's doing ministry with the end in mind."¹⁶⁸ Spiritual leaders are needed to lead this spiritual journey, we need to clearly and accurately communicate our vision, we need to plan for conflicts, and we need to move from where we are. Henry Blackaby said, "You cannot go with God and remain where you are." If you have a vision and do not act upon the vision, it then is as if you do not have a vision. Change is required and this is the hard part. Humans are not necessarily creatures of change we tend to be creatures of familiarity. We get comfortable, and unless there is a crisis, we usually do not easily make changes. It is imperative that spiritual leaders lead by casting the vision. They must always point people to where God is working and always challenge everyone to excel and to keep moving forward. These

¹⁶⁸ Stanley, Joiner and Jones, *7 Practices of Effective Ministry*, 90.

leaders are always pointing to the potential beyond our current position. For the Church, the main vision is salvation of soul. Andy Stanley states, “Whenever a church decides to narrow its focus, it should be in the context of our calling to lead people to follow Christ.”¹⁶⁹ Vision tends to narrow the focus, but we should be careful not to lose sight of the main reason for all our activities. Our main business, Stanley said, “Is to provide hope and salvation, for the human heart.”¹⁷⁰ In this process of providing hope and salvation we should look holistically at missions. Not only are we to preach, but also, we are to extend love in practical ways.

Developing Core Values

Figure 3 - Circle of Missions



Going back to the road trip, we have identified

our intended destination; we have plotted

the route, selected the mode of

transportation and are ready to start

driving. Before we get on the road, we

should be mindful of the laws of the road,

these I will call the clearly-define core

values. These values do not change. For

example, we are required to obey the speed limits; no matter what state you are in or what

country, disobeying the speed limits will lead to a penalty. We should obey the signs:

when to turn, proceed with caution, and when to stop. We are expected to indicate before

¹⁶⁹ Stanley, Joiner and Jones, *7 Practices of Effective Ministry*, 116-17.

¹⁷⁰ Ibid., 116-17.

we change lanes. Certain lanes are designated for a certain number of passengers traveling in the same vehicle. As we begin to make changes, or to embark on our journey of change, we should maintain clearly defined core values. These we will agree not to break, no matter what we will face. All our decisions will be made based on the set core values. Applying this principle, we see, for example, in the speed limits that the posted speed limit is not the core value because it changes from location to location. The core value is: whatever the posted speed limits, is we will obey them. Therefore, the speed limits might change but we will always obey the posted speed limits.

Bethel Temple of Praise, the site, has set out on the journey of change. It began in October 2009 with an assessment led by the Bishop of our denomination along with an outside consultant. This weekend evaluation resulted in identifying where the church was, and it helped to clarify where we wanted to go; were the pastor and the congregation pursuing the same vision? The next step was to accept some core values that would not change and would define who we are and what we are about. We also, identified and agreed to change anything that needed to be changed that was not part of the core values. Our core values were articulated in three forms: first in the confession of faith then the mission, and finally, the vision statement. The vision statement listed some specific core values that will define who we are and what we should look like. The mission statement sets forth what we are about. It is summed up in three things what we desired to accomplish. We desire:

- To reach the unsaved through the proclamation of the Gospel Message
- To make disciples through the teaching of the Word of God
- To foster fellowship by strict adherence to the Biblical Doctrines and Ministries

Our mission can be referred to as the circle of mission, as illustrated in Figure 2; reaching the community, training the congregation, and deploying the core group back into the community. We want to be connected to God, reaching the lost and fellowshiping with each other. Fellowship is broad in its application because it is through the various ministries that we will care for those that are less fortunate than others. This is where we become the hands and feet of Jesus. Showing compassion is the practical application of being missional, while serving others as Jesus demonstrated to us while He was on earth. We strive to be eternally connected to God, internally connected to each other, and externally connected to the community at large. Our vision statement was set forth to communicate where we are going, what we want to be.

We seek to be a multiethnic church that is actively bringing the Gospel to the world one person at a time and training and deploying disciples with a holistic approach to all areas of ministry. These disciples will be eternally in connection with God, internally focus on discipleship and externally focus on souls. Thus our efforts are to move the un-church community to become disciples. As disciples, we will adhere to the Confession of Faith, we will respect unity amidst diversity, we will seek the lost, we will demonstrate social concern, we will preserve our Christian witness, we will protect the family, we will esteem each other and we will link with the larger Church.

The next step we took was that we documented a ten-year plan with strategies to meet these goals. These included measurable targets and specific items that we intend to accomplish in the next 10 years. As part of the vision casting, I communicated to the Church that some of the changes that we will need to make will not be comfortable at first, but will fit into the larger picture of advancing the Kingdom of God. One of the structural changes was to move from a congregational model to a governance model. This enabled us to establish checks and balances as well as setup a system of accountability.

Accountability is another key principle in any given situation, especially when you are called to lead. Therefore, I have setup various levels of accountability; the church board is tasked with policy and governance of the church, and a chairperson other than myself leads them. I have established a coaching contact with someone outside of the church community, and I am in a coaching relationship with one of the leaders of the denomination. Together these help to establish a system of accountability for the pastor and the church. Another change was to restructure all our worship services. The third major change was to move from a program-driven church to a vision-driven church. I constantly asked the leaders of our ministries which one of the mission statement points they were fulfilling by planning and implementing each of their programs. Programs were redesigned around accomplishing the mission of the church. The end goal was to become what God wants us to become, individually and collectively as a Church. Therefore, personal preferences will take a back seat in order for us to move forward with the vision. It was communicated that we needed to connect to the community, that and the model of building a church building and planning programs will not get us connected to and with the community. Individually, by building relationship, is the new paradigm that is going to allow us to connect to with the community. My family and I sold our home in another city and relocated to Yonkers, where our church was located. This move was a God appointed move and the house a provision from God. I am a bi-vocational church planter and this move placed me in closer proximity to both my secular job and the church. We were committed to being where God was working, as our hearts were full of love for this city. Yonkers is situated within close proximity to New York City, Bronx to the south and west and several other cities in Westchester County to the North and

East. We were at a crossroad with the potential of ministering to millions of people. What we did was to create a common language. We wanted to have every one of our volunteers and every staff member become familiar with what practices were critical to the success of our mission and that these were what made us who we are. This required us to clarify the win. This was clear when we stopped thinking programs, and start thinking steps and principles to attain our vision. We were able to narrow the focus and assign unique roles to different groups. This was challenging since we did not have the staff necessary to carry out the functions. We did what we could with the people we had. We also listened to outsiders. We looked to those who did what we wanted to do and were experts in the area. We took the principles not the system and applied them where we could. I now have a plan in place to replace myself. I have selected and I am training new leaders and looking for others who can step up to the plate. Once they are trained, they are then sent out to work the vision.

There was a need to start a youth singing ministry, but we did not have anyone to lead this ministry. We were confident that God was working in the area of youth and children ministries. I communicated this many times and we prayed that God would send someone to lead in this area. My wife was approached by one of the ladies in the church who has been worshipping with us for a while. She had a desire for her son to join in some youth singing ministry. My wife was sensitive to the leading of the Holy Spirit and asked her, “can you lead this group?” and the answer was, “I do not know how but I will try.” We appointed her to this ministry and she organized the youths and now this is an active ministry in our church. This was a new paradigm, and we were looking and asking God to work, and when He did, we were ready to act. This was possible because of the

changes we made in how we classified the workers of our church: core, staff, and volunteers. Core and staff had to become covenant members; volunteers were those who were apart of the general congregation and wanted to participate in various outreach efforts of the church. The atmosphere was created and we were ready for change.

Create an Atmosphere of Change

The key to traveling this journey of change is to create an atmosphere of change. This is where the expectation of the congregation is that we will change anything, except the core values, to accomplish the mission. We were able to do this at Bethel. We constantly addressed areas that could change; we encouraged leaders to identify and make changes that were necessary. Part of our leadership training was to get leaders to think outside of the box, think about different ways to accomplish the goal. One of the things that we did was to change our internal system from a congregational decision making process to a system of governance. This places the responsibility ultimately with the pastor, but he had the authorization to do what it takes to accomplish his vision, within the boundaries of our core values. He was held accountable to the board of trustees, who was supposed to be his supporters. By extension, every leader was held accountable to advance the vision in their respective areas, and the pastor could change leaders as was necessary to advance the vision. This was accomplished in phases. I began with giving the leaders the responsibility to design and implement their individual goals. We met regularly to make sure that everyone was following the main vision and adhering to the core values. I communicated that change is necessary to grow, and that failure is not when your event does not meet the stated goal if we do all the necessary

groundwork. It was understood that mistakes should be expected and we will not chastise anyone for not being successful, if they did all they were supposed to do. Failure is when we do nothing. I acknowledge and publicly applaud all those who plan and execute their events even when they did not meet all their goals. For example, if the Youths had a movie night planned and they had set a goal of 20 persons attending and they did all the preparation and implemented all that was necessary and only 5 showed up, I would still commend the leaders as if they had 100 in attendance. We took time to evaluate the event with the intention of learning and a desire to do better next time around.

In the story of my road trip we were flexible in our planning. We knew the stated goals and we knew the ultimate destination. On our way back, we decided to make two overnight stops and everyone was in agreement. It was communicated that we could use another route to get home and while we were looking for alternate routes we found out that we could visit some relatives along the way. The other passengers did not resist, because I communicated to them that the core values and destinations were not going to change, but that we could get to spend some time with our relatives on our way home. Since family time is a core value for our family this was seen as a good thing. In any organization this is a key principle, if change is going to be accomplished then an atmosphere that is receptive to change must be cultivated. Also, change that is built around stated core values will be more readily acceptable. In the analogy of the car, we need to indicate before we change lanes, any sudden and unexpected moves can birth distrust. When the passengers do not trust the driver, we know that the journey is not going to be pleasant. We might have to change drivers, or the passengers might choose

another mode of transportation. We see this demonstrated over and over in the church, as soon as there is distrust, the result is change in the pastor, a split in the church, or members stop participating and eventually leave the church. In the next sections I will elaborate on the elements that must be present if positive change is to be accomplished especially in a church. In the process of change or the journey of change one must have clearly defined goals and strategies. This involves identifying the things that cannot change and developing and adopting a set of core values. Core values include mission and vision statement, doctrines or creeds and polity. It might even include a constitution that governs the operation of the organization. Including in this initial period of identification of core values is the evaluation of strengths that the organization can build on. It is also crucial to not develop programs but steps to achieve the stated goals. Always look for principles that can be applied not programs to adopt.

In the history of the denomination that I am a part of, The Church of The United Brethren In Christ, has an atmosphere conducive to change was created. How much change would the denomination tolerate was the key question that needed to be answered if holistic, lasting and productive change was going to be achieved. In my interview with Rev. Pat Jones former pastor and denominational leader in the church, he provided some helpful insight into the journey of change that the denomination went through. Jones was one of the key leaders in the transition and prior to taking on the leadership role was pastor of one of the largest and fastest growing churches in the denomination. Pat Jones was a part of the Executive Leadership Team for more than a decade. In his prospective of the conditions on the denomination was that,

The denomination had been stagnant for almost twenty years, with only a few churches showing any growth. The financial strain on declining

congregations was expediting a situation where the structure at the time of having an annual conference and national office to support were unsustainable. Beyond that, the attempts to turn around churches or plant successful new ones were fruitless. We did not have enough “critical mass” to bring about transformation the way we were.

An atmosphere conducive to change was created by course of time, necessitated by lack of growth and “critical mass” to create enough energy for change to be effectuated. Creating an atmosphere of change can be driven by time, a series of events, or by a leader following the vision that God gave him or her. In this example of the Church of the United Brethren (UB) the stage was set and a vision was realized. This vision was driven by realities such as the denomination was not growing and that it lacked the “critical mass” to bring about transformation the way we were. There has been a thirty-year working partnership with the Missionary Church, which exposed the denomination to a group that was similar to the UBs and had a track record of growth. Pat Jones said it this way, “The Executive Leadership Team came to the conclusion that trying to address our situation with more conferences and programs was not working, so we knew it would take something radical to bring change. That is when we decided to try to merge with the Missionary Church as a logical option.” The vision was to merge with the Missionary Church. One thing that was notably missing was a secondary plan, a plan B. The Denomination recognized its need to grow and become healthy and assumed that the majority of the members of the denomination would follow the vision of merging. Since other means were not accomplishing their need for growth and spiritual and financial health, they decided to merge with a growing church that had a record of growth.

The process began in the fall of 2003 to merge with the Missionary Church. There was one other hurdle to overcome, the whole church literally had to vote to disband and join with them. The problem was how the vision would be communicated to the entire body? Pat Jones said, “There was not a good comprehensive plan developed for communication to each of the conferences. So there was a tremendous reaction from those who wanted to “save” the denomination.” In any journey of change, communication and leadership are important. Those that are leading cannot assume that others will follow; they have to strategize, communicate, and execute. In the end, after a challenging period, a vote was cast. Jones said, “When the vote was finally taken in the Fall of 2004, the split decision was 55% against the move and 45% in support of the move.” Now what do we do? Where do we go from here? The decision was made; we will not merge. One of the issues was that “Many of the people elected to that National conference were also against the joining option.” A lesson learnt is, that if a certain vision is going to be achieved, then leadership has to be united, or at least in the majority, for the vision. The scripture said that two couldn’t walk together unless they agree.

As stated before, change is sometimes forced on us. In the case of UB, there clearly was a need to change; however, the only solution was rejected, but now what? Since there was no “plan B” Pat said, “Bishop Hirschy designated the National Board Meeting in February 2005 as a time to pull together a plan for moving forward that included moving to One National Conference and disbanding all the Annual Conferences.” Like in my road trip analogy, the leadership was able to maintain the core vision while taking another route. In order to move effectively, the disbanding of the individual conferences and the instituting of one national conference was the first goal.

What to do with all the churches that are now without a local conference structure? Jones continues, “A plan was developed and promoted across the church. It included a system where churches were placed in Clusters; the leaders were appointed by the Bishop and accountable to the National office. The proposal was brought to the National Conference and passed in June 2005.” Now there was a way forward. The journey of change was on its way.

A new Bishop, Ron Ramsey, was elected and he along with his new team began to develop a vision and strategies to accomplish the vision. They went back to the core vision of the church. Their first goal was to remind the churches that the headquarters was there to serve the local churches. What follows is a remarkable step in transformation. There was a clear vision, and strategies to accomplish this vision, and a system was put in place to communicate the ongoing changes to the denomination. A majority of the leadership was on board with the new direction. The Bishop communicated to the pastors and they were able to see the vision and go back and sell the vision in the local churches. Not everyone accepted the vision, and some churches left the denomination. A New Vision and a new Name was assumed for the headquarters, Healthy Church Ministries.

Jones stated, Early on the Bishop and I concluded that we had to rebrand the thinking about why the denomination existed. We developed a new purpose statement for the office and then worked with some experts to come up with a new branding name for the office. The goal was to move away from a hierarchical sounding name to one that fit our purpose: to serve the local church in developing healthy ministries. That is how we came to be called Healthy Ministry Resources. We held regional meetings to promote this new concept and also to have the pastors exposed to the Bishop’s heart.

Here is a list of some of the steps that were taken in an effort to accomplish the vision.

1. Working through the steps necessary to change the governing documents to conform to the new system.
2. Set up a system by which licensing of pastors could take place with National oversight but regional availability. Appointing regional entities to handle that responsibility under the direction of the Bishop's office.
3. Developing reporting systems that used the Clusters as the accountability partner.
4. Doing leadership development with and through the Cluster Leaders.
5. Developing communication systems with each local church from the National office.
6. Have the Cluster Leaders handle local church matters on behalf of the Bishop.

Going forward was now clearer, the parts of the governing documents that needed to be changed were much clearer. Some of the changes were editorial changes and were addressed during the 2005 National Conference. The other non-editorial changes were handled through a process of referendum leading into the 2007 National Conference meeting. Once the path was set and the directions were in place what needed to get done was accomplished in a series of steps; each step had an intended outcome and prepared the way for the next steps. During these times of changes, communication was another key principle.

I joined the National Conference during this period of change and because of the system that was in place to communicate to the local churches through the Cluster System¹⁷¹ I was quickly “brought up to speed” with the others. Both the Bishop and Pat Jones were traveling to the cluster sites and local churches to tell the story of change and

¹⁷¹ **Cluster System:** “There were several models that were being used at the time within other organizations. We also had been using some regional elements of this system within districts of some of the Annual Conferences. The National Board adopted some of the key elements from these models and used them to forge the Cluster system in its infancy.” – Pat Jones

The Cluster consisted of a group of churches group together by geographically location. The number of churches was kept to no more than 10 per cluster. These individual clusters replaced the regional conferences. The clusters were expected to meet a certain amount of time per year.

lay out the vision forward. With the regional conferences disbanded and a new system in place, the financial burden on the local church was lightened. Ownership of property was turned over to the local church. A system of governance was introduced and many churches choose to restructure their governing body accordingly. With the aid of the Internet and the birth of Blogging the executive leadership team was able to communicate to the entire denomination quickly and directly. The message of the Great Commandment and Commission was the mantra for the duration of Bishop Ramsey's tenure. The church was able to rally around this point, basically getting back to basics. Everything that they were doing was about the advancing of the gospel message first and foremost. Any changes that were made were made with this in mind.

Apart from the Cluster system, a new method of church planting was needed. Given the sheer size and financial constraints of the denomination, a creative method was needed. Tom Blaylock was eventually hired as our Director of Church Multiplication, church-planting arm. According to Pat Jones, "he exposed the Lead Team concept from another denomination. He adapted it to be used with the United Brethren Church." The lead team concept was that a group of local churches would get together and lead the process of planting a new church. The church planter, the denomination, and the lead team would share equally the staffing, financial and leadership requirements of the new church for a period of 3 years. The church was expected to be independent and fully funded after this initial period. We currently have two churches that have been planted using this concept and others that are in the process. The path towards planting new churches was set, and the path towards strengthening existing churches needed to be addressed.

Tom Blaylock again introduced a process to the Bishop that was used by Paul Borden's in the denomination he was leading. This was documented in Paul Borden's books *Hit the Bullseye* and *Direct Hit*. According to Pat Jones, "In the fall of 2005, Tom Blaylock gave a copy of Paul Borden's book to the Bishop. We both read it and contacted Paul about the process he was using. We then went to a Hit the Bullseye Conference in California in May 2006. We asked to be allowed to sit in on one of these weekends, which I did in July 2006. The Bishop then attended one in the fall of that year." The Weekend Assessments was the key principle that Paul Borden emphasized in his conference. The UB denomination adapted the materials and they selected a couple of churches that were ideal candidates to work through the principles of the program. The first assessment was completed at Banner Church near Grand Rapids in December 2006. Pat Jones said, "This was very successful." The success at Banner set the pace for what was to come. Now there was a church that implemented the principles and was experiencing growth and reaching new people. They then set a priority list of churches to do assessments and then coaching. The other part of the Weekend Assessment that was critical was the coaching that followed. Coaching was done with Pat Jones and the lead pastor and this went on for a year. Pat Jones concluded that the combination of the Weekend Assessment and the subsequent coaching was what contributed to the success. He said, "This turned into one of the most successful tools in churches that do turn around ministry." Banner has been instrumental in the planting of the two new churches that have used the lead team concept. Now the church had three great processes that were geared towards advancing the gospel through new and existing churches that now had a plan to become and remain healthy: the Cluster system for connectivity and group

mentoring, the lead team concept for new churches, and the Weekend Assessment and coaching for existing churches that needed to be turned around.

UB was forced into changing. They faced a future that was the same as the past. The atmosphere throughout the denomination was that some degree of change was needed. The leadership communicated the need to change, and once this journey was started, it would end with victory or defeat; but one thing was sure the denomination was not going to be the same. The first effort to change was not as successful as what happened after but it helped to create a great anxiety for change. The atmosphere was charged and change was imminent. Once the atmosphere was created then it was easier to lead through the current situation towards a new day. If you try to lead change without creating the atmosphere you will face defeat and fall short of the kind of change for which you intended. As in the road trip some degree of flexibility must be allowed, we can always take a different route as long as we will end up at the intended destination. This requires strong spiritual leadership.

Understanding Spiritual Leadership

The key to leading change that involves any amount of people requires a leader. From the corporate boardroom to the local social club and most definitely the Church; leadership is key to leading change. Therefore according to Charles A. Tidwell, “Leadership is the act or process of guiding someone or something along a way. It may imply going in advance of those who are being guided or led to show the way, and

perhaps to keep followers under control and in order.”¹⁷² There is a difference between spiritual leaders and physical leaders; the spiritual leader is dependent on the Holy Spirit for the vision, direction, and agenda. The secular leaders do not necessarily look to some supernatural external source for guidance or direction most of the time they are driven by a selfish personal agenda. According to George Barna a, “Leader is one who mobilizes; one whose focus is influencing people; a person who is goal driven; someone who has an orientation in common with those who rely upon him for leadership; and someone who has people willing to follow them.”¹⁷³ The people who are following him or her validate the leader. You cannot become a leader without followers. The leader first has to be motivated by the cause, and then that inner desire, ‘Holy Discontent’, will propel the leader into action; first telling the story of the future, then leading by actions.

It is that story that will galvanize others to follow him or her. Dr. Martin Luther King, Jr. was one of such leaders. Dr. King’s speeches, especially “I Have a Dream”, helped to bring people from all backgrounds together believing in that dream. They were so convinced that many, including King, gave their lives for the cause. The dream was kept alive. The vision was casted by a leader that was consumed with this vision (dream). King not only gave speeches but he led by action, he was in the marches, he was in the hunger strikes and he was often arrested alongside the others. In the medieval times the King was validated as he fought alongside his soldiers. The cry of the new citizens of the colony of “no taxation without representation”, in the dawn of the New America, rung with the truth that a distant leader will lose control. The leaders of the republic were

¹⁷² Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Broadman & Holman Publishers, 1985), 27-28.

¹⁷³ George Barna, *Leaders on leadership: wisdom, advice, and encouragement on the art of leading God's people*, (Ventura, Calif., U.S.A.: Regal Books), 1997, 25.

actively fighting alongside the soldiers as demonstrated by George Washington. Henry Blackaby said, “Only when we understand leadership in light of God's calling on our lives will we be equipped to lead effectively. According to the Bible, God is not necessarily looking for leaders, at least not in the sense we generally think of leaders. He is looking for servants (Isa. 59:16; Ezek. 22:30).”¹⁷⁴ A leader cannot just sit in the corner office of the presidential suite and bark out orders and expect others to follow whole-heartedly. Even when you pay others they are choosing to remain employed, as soon as they figure that they can do better someplace else they will leave.

The character of a leader is developed through demonstration and action. Those that will fare well in leadership are those whose character is genuine. Fred Smith clearly delineated that,

Effective leadership starts with character. When leaders fail, more often it is a result of a character flaw than lack of competence. The aim of any Christian is to mature, to conform more and more to the image of Christ. This character development is especially important for leaders. And it's a process, not a plateau where we sit down to rest. Leaders don't stop growing; they continue to stretch themselves.¹⁷⁵

Going on a road trip without a legal driver is equivalent to leading change without a leader, a spiritual leader. Since the focus is on church transformation, the kind of leader that is required is a Spiritual leader. This person is dependent on the Holy Spirit for instructions and directions. The Holy Spirit gives the vision and destination. John made it clear that we are to listen to the Holy Spirit if we are going to be effective as Spiritual Leaders. In John 16:13 Jesus said, “When the Spirit of truth comes, he will guide you

¹⁷⁴ Henry T Blackaby and Richard Blackaby, *Spiritual leadership: moving people on to God's agenda*, (Nashville, Tenn.: Broadman & Holman Publishers, 2001), ix.

¹⁷⁵ Fred Smith, vol. 5, *Learning to Lead: Bringing Out the Best in People*, The Leadership library (Carol Stream, Ill.: CTi, 1986), 47.

into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.” Spiritual leaders are to be listening constantly to what the Holy Spirit is saying. As Barna stated in his book that this is the picture of a Christian leader one who is called by God. This leader must possess a Christ-like character, and he or she must have functional competencies. “The one who desires to lead people but does not have the competencies to get the job done will never build the track record necessary to attract followers.”¹⁷⁶ The leader has to demonstrate what he or she is teaching. People are encouraged to act when they see leaders standing alongside them. This does not mean that the leader has to do everything; it means, that there has to be more than just words.

People will follow you if they can trust you. This trust is experiential. If you are a novice and lack the necessary competency in the field you are leading then you will have a hard time attracting people to follow you. There are several virtues that a Spiritual Leaders must have as an active part of their daily routines. They should pray daily, read the Bible daily, fast often, meditate frequently, participate in corporate worship regularly, mentor others, and maintain boundaries and fences of accountability. Those that will accept the mantle of Spiritual Leadership should believe and practice these virtues “preaching the Word of God, worshiping our Lord, confessing our sins before one another, celebrating the miraculous works of the Holy Spirit, returning at least a tenth of our resources to God's work, the power of prayer and salvation by grace alone through the work, the power of prayer and salvation by grace alone.”¹⁷⁷ While many will want to

¹⁷⁶ Barna, *Leaders on leadership*, 25.

¹⁷⁷ Ibid., 25-30.

lead without embracing these principles it will be difficult to lead people on to God's agenda and not personally believe in God's agenda. Barna challenges the church to "raise up strong servant-leaders who will commit their lives to using their natural abilities, marketplace experiences, education, training and spiritual gifts to maximize their call to lead God's people forward."¹⁷⁸ The burning goal of the entire Church community should be that of demanding from the current leaders a process of identifying, training and deploying Godly leaders, spiritual leaders. These leaders should be resolute and consistent in their dependence on God and their desire to see His agenda is advanced.

If spiritual leaders are going to be effective they need to prepare themselves. They need to set aside time for daily devotion apart from sermon preparation. They have to develop and maintain a healthy prayer life. Bible reading and fasting are part of their everyday activities. Spiritual leaders are not driven by the physical; they are driven by their desire to please God. They are very aware that their character has to be above standard. Everything about a spiritual leader impacts their ability to lead effectively. Their character should move others to follow them. The Apostle in 2 Thessalonians 3:7 said, "For you yourselves know how you ought to imitate us, because we were not idle when we were with you" and in 2 Thessalonians 3:9 he continues, "It was not because we do not have that right, but to give you in ourselves an example to imitate." The Apostles saw themselves as leaders that the early church should follow. Character was very important to these men. Paul said that they gave up their rights so that they could be "an example to imitate". You cannot be a leader in isolation and you cannot be a leader if

¹⁷⁸ Barna, *Leaders on leadership*, 25-30

there is no one following you. Spiritual leadership requires the leaders to lead by example to practice what they preach and teach.

The goals or visions come from God; that is moving people on to God's agenda. Therefore, leadership is never about an individual or that person's ego but only about what God has decreed. Whenever, spiritual leaders lose sight of this basic principle they have drifted off God's agenda. Their character should move others to follow them on to God's agenda. Dr. G. Blair Dowden has demonstrated spiritual leadership through launching his perspective: Huntington University Directs Diversity Movement at Campus, Hometown. Dr. Dowden recognized that change of this magnitude could not be just theoretical and selective. He demonstrated what he wanted to see accomplished. During his recent sabbatical he did the civil rights tour and spent time reading about the civil rights era. He said, "A real commitment to diversity cannot be limited to enrollment." Here we can clearly see the vision unfolding the ultimate destination was determined. This was going to be a broad based change beginning with the university community and extend to the immediate community. Dr. Dowden continues, "For our efforts to be credible, we needed a broad, holistic approach. The board of trustees, administration, faculty and staff needed to become more diverse, too." No area of the community was going to be exempt from this process. This is a clear demonstration of a clearly defined vision that requires a spiritual leader to lead. This type of change will need the divine leadership of the Holy Spirit. This issue runs deep in the psyche of many and would definitely invite personal assaults. This quest was about a new paradigm and it requires steadfast gutsy leadership. This I believe will require Divine guidance. What started this quest? Dr. G. Blair Dowden wrote August 17, 2010,

In early 2006, I received an anonymous note. The writer cut out a photo from a Huntington University fundraising letter that pictured some of our international students. 'No money from us as long as you insists on having the university. filled with / the likes of those in this picture,' the note stated. 'It will be the ruin of the university and of our town.' I could hardly believe such overt racism still existed. My initial anger turned to resolve.

This was his holy discontent. Dr. Dowden and the university implemented a "two-pronged approach for town-gown transformation." One prong focused on intentional diversity and intercultural competency on the campus. The other prong focused strategic initiatives within the community intending to make the "community welcoming to persons of color." Dr. Dowden and the university led the effort by inviting Dr. Pete Menjares, the associate provost for diversity leadership at Biola University, to perform a 'campus diversity audit.' They also invited Dr. Brenda Salter McNeil, "a leading facilitator in racial, ethnic and gender reconciliation, to consult with our trustees, administration and faculty on intercultural competency." The university was serious about leading change, beginning with the university community.

The student body was not left out of this journey; the university hosted the "2008 Conference on Christianity, Culture and Diversity in America." They also led an academic yearlong initiative that reflected on "the Bible's teaching about being 'one in Christ' through special chapel programs, guest lectures, Reader's Theatre, book studies and other campus events." They also partnered with Youth for Christ (YFC) to identify minority youth leaders and awarded them with financial assistance known as the Horizon Scholars. They extended the journey of change to the Board of trustees and the faculty and staff. The Board of trustees saw additions of new trustees that increased the number of minorities. There is a deliberate effort to recruit and hire highly qualified minority faculty. In a recent press release from Huntington University they announced that by

“Creating a diversified community in Huntington has led to the creation of the Harmony Initiative Task Force and the Horizon Leadership Program at Huntington University.”¹⁷⁹

For Dr. Dowden, the vision was clear and this provided a clear path to strategize, and lead change. While the full impact of Dr. Dowden’s vision might not yet be realized it is certain that the University community and the Community of Huntington have begun a journey of change.

Spiritual leadership requires superior spiritual power, which can never be generated by the self. The basic principle behind spiritual leadership is that of the dependence on and the guidance of the Holy Spirit. Therefore, it is clear that even if the personality of the spiritual leader influences others, it is not because the leader is talented or is a good leader apart from the Holy Spirit. What the Holy Spirit helps to develop is character that is based on a moral code based on the Holy Scriptures. This takes the magnetism of the personality away from the leader and rests it solely on the empowering of the Holy Spirit. Oswald said it succinctly, “The personality of the spiritual leader influences others because it is penetrated, saturated, and empowered by the Holy Spirit.”¹⁸⁰ The ability of the spiritual leader is birth, develops and used by the Holy Spirit to accomplish His agenda. It is never about the leader but about what God’s will is intending to accomplish. A spiritual leader must possess ambition. As Sanders put it, “Ambition which centers on the glory of God and welfare of the church is a mighty force for good.”¹⁸¹ Not all kinds of ambition are bad; the selfish ambition is not good and will

¹⁷⁹ <http://www.huntington.edu/news/1011/foundation-bfast-diversity.htm>, accessed 3/4/2011

¹⁸⁰ Sanders, J. Oswald. *Spiritual leadership: principles of excellence for every believer*, (2nd rev. ed. Chicago: Moody Press, 1994), 28.

¹⁸¹ Sanders, *Spiritual leadership*, 13.

not be in harmony with God's agenda. Demonstrated throughout the Bible are examples of men and women that have shown a readiness to lead others on to God's agenda. These leaders were committed to taking responsibility for others to see them grow in to discipleship. God in turn uses such a person in a mighty way to accomplish His plan. This is demonstrated in the lives of Moses, Joshua, Gideon, David, Samuel, Naomi, Ruth, Esther, Dorcas, Paul, and Barnabas.

Jesus is the perfect example of taking responsibility for others to see them grow in to disciples. Sanders describes it this way, "Jesus wanted to impart the spirit of servanthood, the sense of personal commitment and identity that He expressed when He said, and "I am among you as one who serves."¹⁸² Jesus demonstrated leadership in action through service. He did not send His disciples where He was not willing to go or have not gone. He paid the ultimate price by giving His life on Calvary, even though those He was dying for were clueless of the magnitude of His action. There was no immediate gratification, no awards for faithful service, no accolades, no banquets in His honor; He served even when everyone turned away from Him. Imagine, you were asked to disciple some people and were told ahead of time that during the most difficult time they all would desert you. Would you still train these people or would you try to select a new group? Jesus, having full knowledge of the future actions of not just the disciples, but also the entire world, still chose the road to Calvary. Sanders said, "To aspire to leadership in God's kingdom requires us to be willing to pay a price higher than others are willing to pay. The toll of true leadership is heavy, and the more effective the

¹⁸² Sanders, *Spiritual leadership*, 24.

leadership, the greater the cost.”¹⁸³ We cannot aspire to lead and be afraid of the attack or be afraid to be vulnerable. Our lives have to be an open book. We have to constantly keep ourselves in check. We are constantly looking for others to invest in their lives. Like Jesus the true leader must be concerned with the welfare of others. They are in the business of leading people into a deeper relationship with God. Peter, writing in the epistle in 1 Peter 5:3 said, “Don’t lord it over the people assigned to your care, but lead them by your own good example.” Peter encourages the leaders to lead by example he had seen how Jesus led and he was now leading and instructing the new leaders to lead by example. Paul echoes the same principle in 1 Timothy 4:12 where he said, “Be an example to all believers in what you say, in the way you live, in your love, your faith, and your purity” and in his letter to the Philippians in Philippians 3:17 he said we ought to “pattern your lives after mine, and learn from those who follow our example.” Paul placed himself in front and declared in 1 Corinthians 11:1, “And you should imitate me, just as I imitate Christ.” Paul said the things that I am instructing you to do I am doing, so follow what we are teaching by example. A Spiritual Leader must lead by example; show me what you are saying.

When we speak of spiritual leadership there are certain criteria and principles that are necessary qualities that a spiritual leader should possess. There is a distinct difference between Spiritual & Natural leadership even though both share some basic principles. The natural or secular leader can learn and apply principles from the spiritual leaders. Likewise the spiritual leader can do the same; they have to depend on the Holy Spirit, self or ego cannot drive them. There are essential qualities of leadership that spiritual leaders

¹⁸³ Sanders, *Spiritual leadership*, 115.

must possess. Prayer, Bible reading, fasting, daily devotions, meditation, and worship are practices that must be present in the daily activities of a spiritual leader. One cannot assume the role of a leader without understanding and accepting the responsibilities of leadership. According to Ben Patterson, “Leadership doesn’t equal certainty. True leadership sees the inevitable ambiguities of ministry, while having the spiritual sensitivity and resolve to advance through them.”¹⁸⁴ Leaders are expected to lead through uncertainty. They do not have to know all the answers, but they have to be able to give direction pointing others to where they need to be. At the same time they are finding the answers to the immediate uncertainty. They also know when to call for help from an expert. They are not afraid to say I do not know, but I will find out and get back to you. Often, the cost of leadership is not assessed or fully known to the leader before he or she assumes the role. Leadership assessment and development are necessary if the leaders are expected to be effective in their roles. A constant evaluation of the leader’s abilities is necessary. Given the complexity and fluidity of the responsibilities of the leader, assessment has to be ongoing. Fred Smith said, “The Christian leader is primarily a servant of God, not a servant of the sheep. Many shepherds act as if they are servants of the sheep—but this is a faulty concept. You are a servant of God, given to absolute obedience to what he says. To extend that to say you are the servant of each sheep is a fallacy.”¹⁸⁵ Spiritual virtues are fundamental to the spiritual leader. Overall, once leaders develop themselves and are following the ongoing assessment processes, they will better understand their responsibilities. This will allow them to become effective change

¹⁸⁴ Leith Anderson, Jack W. Hayford and Ben Patterson, *Who's in Charge? : Standing Up to Leadership Pressures, Mastering ministry's pressure points*, (Sisters, OR: Multnomah Books, 1993), 119.

¹⁸⁵ Smith, vol. 5, *Learning to Lead*, 24.

leaders, agents. Andy Stanley identified several of these traits; they are the entrepreneurial leader, the nurturing leader, the charismatic leader, the innovative leader, the managing leader and the high-performance leader.¹⁸⁶ Whether you are a secular or religious leader there are certain leadership styles or attributes that you will adopt. These traits, while they can have a positive impact on the leader, if not checked, they can be a hindrance to developing future leaders.

One of the key principles that a spiritual leader must actively implement is to develop and maintain an active personal relationship with God. This is accomplished through experience. In his book, *Experiencing God*, Henry Blackaby made the point that in order for a person to experience God they have to be in a state of “knowing and doing the will of God.”¹⁸⁷ Here he talks about the need for the direction and empowering of the Holy Spirit. The Holy Spirit is the key to experiencing God. The spiritual leader that is being led by the Holy Spirit sees his responsibility as a leader as being able to lead others on to God’s agenda. It is never about the leader and his abilities, but about the glory of God and the fulfillment of God’s desires, His will. After all the victories and all the celebrations we will be confronted with real life problems. Leaders will face real life decisions, hard decisions. Leaders have to make the right choices. What is at stake is our relationship with God and the future of those we lead. When a leader is alone and faced with difficult choices, will he depend on God’s guidance or will he make a choice based on what seems good or what will make him more popular? We all can remember sometime in the past when we got upset with others for doing the opposite of what we

¹⁸⁶ Stanley, Joiner and Jones, *7 Practices of Effective Ministry*, 160-61.

¹⁸⁷ Blackaby and Blackaby, *Experiencing God*, Kindle Location 739 – 1047.

had instructed him or her to do. They may have decided to make that decision because they thought it was the right thing or you took too long to get back to them so they changed the plan. God has set us on an agenda and we must follow that agenda regardless of what we might face. He is expecting us to follow His written instructions documented in the Bible. Remember that God can be grieved by our actions. How do we react when we are challenged, when our foundation is tested? How do we behave when we are lied on, or even face false accusations? How do we react when others do not buy into the vision? Are we going to break the covenants like Moses, or are we going to wait on God to intervene. We should always stand on principle and conviction.

Here are some principles to follow:

- We must stand firm on the principles that God has laid out on in the Bible regardless of the challenges we face.
- God is always watching all our actions and knows our thoughts.
- Do not break the commandments in your anger.
- When faced with challenges identify your spiritual position in relation to God.
- Do not write off anyone instead intercede for them, even your enemy.
- Always insist that God Himself goes with you on His agenda.

Leaders cannot wait until he is tested to develop core principles to live by; he has to develop principles before the testing or challenges occur. One of the ways to develop this is through prayer. It is through the intimate sessions with God that we will come to accept the fundamental principles to live by in all areas of our lives.

Power of Prayer

I was introduced some years ago to the Concert of Prayer Group New York (COPGNY) and immediately fell in love with the concept. I walked into a meeting of hundreds of pastors that were present just to pray. What was so moving was that this

meeting stretched across denominational and racial lines; we were just brothers and sisters seeking God in prayer for each other and the city. They have since morphed into the Leadership Center. They reflected back on the Fulton Street Revival as having a great impact on the movement. Mac Pier heads the group and has now joined with Rick Warren and Bill Hybels to launch the Leadership Center. Mac Pier wrote a book, *Spiritual Leadership in the Global City*, tracing the movements in New York City as having their roots in the many decades of prayer for the city. Mac Pier stated, “The evangelical social awakening after the Fulton Street Revival parallels the movement of collaborating agencies after 20 years of praying together.”¹⁸⁸ The outcome of these many seasons of prayers is the birth of organizations that are focused on praying especially for New York City. These include intercessory organizations like “Houses of Prayer, Eagles' Wings, and New York City Intercessors.”¹⁸⁹ The Leadership Center is also a result of this great focus on prayer. Its predecessor, CONGNY, organized various periods of intercessory prayers. Through this movement that God placed on the hearts of these men to invest in the training and development of leaders to lead the churches in New York City and the world. The Leadership Center, according to Pier, is designed to “synergize best of class training and service opportunities to radically impact Greater New York socially and spiritually.”¹⁹⁰ There was a need, and that need was revealed through focus on prayer. Leadership that is birthed through prayer will be connected to God and will be on His agenda. Out of a desire to see New York be transformed it was noted that only

¹⁸⁸ Mac Pier, *Spiritual leadership in the global city*, (Birmingham, Al: New hope Publishers, 2008), 45.

¹⁸⁹ Pier, *Spiritual leadership in the global*, 45.

¹⁹⁰ Ibid., 49.

through prayer and deliberate efforts to create spiritual leaders would this change be attained.

In 2003, COPGNY hosted the National Leadership Forum on the Gospel in the City. According to Pier it was at this meeting that “Tim Keller of Redeemer Presbyterian Church preached expositionally from the Book of Acts, a result, a church-planting collaboration began with 17 denominations joining in the work.”¹⁹¹ When the church is united around prayer, then God will raise up leaders that are on His agenda; leaders who will not allow selfish motives, racial and denominational barriers from doing what God want them to do. What we see developing in New York City, and has extended to other major cities, is the desire to see the Great Commandment and the Great Commission carried out holistically. The result according to Mac Pier is that they have trained, and funded church planters. Their decadal goal was to plant 700 new church plants in Greater New York. To date according to Pier they are “on their way with 50 to 100 church planters in training each year.”¹⁹² New leaders are being trained and sent out to plant new churches. The partnership with “Willow Creek Association began with six training sites in 2005, expanding to ten in 2006 and 2007.”¹⁹³ Currently they have over 8,500¹⁹⁴ participating leaders in the region over the past 3 years and they are reaching and training leaders globally with 100,000 leaders participating in the training in 2007. What has resulted from a foundation of intercessory prayers is a desire to expand the Kingdom through developing leaders and assisting them to go out and plant churches. In 2007

¹⁹¹ Pier, *Spiritual leadership in the global*, 45.

¹⁹² Ibid., 49.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

CONGNY incorporated the New York City Leadership Center that was given the task of addressing the leadership challenges of Greater New York among our churches. Pier said the goal of this embryonic effort is to “draw from the best regional, national, and global talent to train leaders in the world's leading global city.”¹⁹⁵ This is a noble vision. These leaders have recognized that the future of the church requires able leaders. These kinds of leaders have to be developed. The vision is clear as to what they intended to be or where they intended to go is clear. Just like going on a road trip, we first acknowledge where we are and where we need to go, with this information we can map out the direction for the journey. This kind of vision can only be revealed through prayer.

Prayer is a significant part of my ministry and I remember the story of Pastor Cymbala, of Brooklyn Tabernacle Church, and the influence it had on me. His church along with being renowned for their famed choir is also known for their intercessory and outreach ministry. At the start of the church plant, I listened to a radio broadcast that profoundly influenced my way of thinking. I was asked to plant a church and four families joined my wife and I as the core group that was commissioned and was sent out from a Non-denomination Pentecostal Church in the Bronx to Yonkers, NY. With no formal church planting training, no finance and no seminary training I was sent to plant this church. One Sunday we were worshiping in a church of about 200 on a campus and the next Sunday we were worshiping in a church of 20 in a store front less than 600 square feet.

After we signed the lease for the space we were about to lease, I drove back, by myself, to look at the new church site. I sat in my car on a small incline overlooking the

¹⁹⁵ Pier, *Spiritual leadership in the global*, 49.

building and a sense of fear overshadowed me. How am I going to meet the bills and how am I going to do this? These were some of the questions I began to ask myself. I began to question myself and fear came over me. I was listening to the radio and Dr. James Dobson was playing a speech by Pastor Jim Cymbala. That day's broadcast was on the power of prayer. Pastor Jim Cymbala was giving his testimony about the power of prayer and the impact it had on his life, family and ministry. It was his testimony that brought a sense of calm to my troubled mind. It was powerful; and I was reminded that if I leave everything up to God then He would take care of the impossibilities. The phrase "My House Shall Be Called a House of Prayer" is inscribed above the platform in our church as a reminder to me that if I only stay in prayer then God will always come through for me. He will always provide. It serves, as a reminder to all who worship with us that the place we now worship in should always be a place of prayer. Seven years have passed and we have witnessed the power of God at work through the hearts that have prayed and waited on Him. Our church stands as a witness to the power of prayer and dependence on God.

A new church or an old church needs the power of the Holy Spirit to constantly remind it that He is in control. If we are going to accomplish what God has planned for us we must strategically lead. Some churches are dying and need new life. Some churches have reached a plateau and need to be energized, while some frankly need to be closed. In his book, *Comeback Churches: How 300 Churches Turned Around And Yours Can Too*, Ed Stetzer and Mike Dobson reminded us, "Every leader needs to take an honest, objective look at anything that may create a barrier to the growth of the church's staff and volunteers."

Consider this possibility: The same characteristics that make a leader effective may also adversely affect his or her ability to reproduce other leaders.”¹⁹⁶ In his book Stetzer chronicled the stories of over 300 churches that we are dying or in severe need of revitalization. Their stories are about the journey to come back to the plan God has for the Church. These are Comeback churches. The principles that were common to all these churches can be applied to any church at any stage. Every leader must constantly evaluate the church they are called to lead. The Life Cycle of a Church can be used to help to identify the church’s current condition. This is crucial especially if you are stuck and are losing momentum. The first step, Stetzer stated is to admit that your church “is stuck in the muck of stagnation or decline.” When this evaluation is being completed the leader should intentionally involve many persons in the church in the process. Stetzer further went on to say, “Comeback leaders have recognized that the congregation has to be part of the turnaround.” Once the overall assessment has been made then decision on a Course of Action should follow immediately. These decisions must be back by action. It cannot just be a written report that is filed away. There should be some action that is needed, specific actions. If leaders are going to be effective in leadership especially leading a church back to full Missional agenda, then comeback leaders must take the initiative for change. They have to constantly challenge excuses. Ed Stetzer emphasized the need to pray as referenced in Matthew 9:37-38, this should be done regularly and passionately.¹⁹⁷ As they prayed the prayer for more harvesters they would see the harvest

¹⁹⁶ Mike Dodson and Ed Stetzer, *Comeback churches: how 300 churches turned around and yours can too*, (Nashville, Tenn.: B & H Pub. Group, 2007), 31-32.

¹⁹⁷ Matt. 9:37 -38, Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

and they would develop a model of evangelistic passion. It is also clear that Comeback leaders “made choices about those in whom they invested their time and how they invested their time.”¹⁹⁸ Effective leaders value time and therefore are selective in whom he or she allows to enter the inner circle. “They know when to say they cannot and when to hand over to someone else. A clear compelling vision is expected of leaders.”¹⁹⁹ Leaders are essential in the revitalization of Churches and well as any organization that has lost it vision.

Following The Holy Spirit’s Leading

If we are going to be on Gods’ agenda we have to know what His agenda is. In John 14, we are told that when He the Spirit of truth is come He will lead us into all truths.” The Spirit will not speak contrary to the Son because all the Father has He gave to the Son.

Therefore if I listen to the Spirit I will be on God’s agenda. Therefore, it is important to hear the Spirit speaks. This is a fact; God speaks to His People. It is the message of the Spirit that moves the leader to into action. In my own personal experiences I have experienced the Spirit’s direction in my life. Ever since a child many persons, in my local church, would tell me that I was going to be a pastor. I was even offered a scholarship to a seminary before I was old enough to attend. It was not until 2003 while studying to sit the GMAT test for entrance to business school that the Lord changed my course. At this time the impression on my heart was such that I could not

¹⁹⁸ Dodson and Stetzer, *Comeback churches*, 39 - 50.

¹⁹⁹ Ibid, 39 – 50

resist anymore. I finally accepted the call and began to prepare for ministry. I did not know when or how but I committed myself to be prepared so when God's perfect timing was fulfilled I would be ready. My wife and I took a month and prayed and fasted for the direction and leading of God. After a month of fasting and praying we then accepted the opportunity to pastor this new church, Bethel Temple of Praise. I have personally heard and accepted the call of the Holy Spirit. It was this message that moved me into action. Spiritual leadership is never about self-aggrandizement of physical pleasures. It is all about pleasing God by fulfilling His agenda.

Have you ever heard the voice of God through the Holy Spirit speaking to you? Sometimes He speaks through a song, a dream, a sermon, a prayer time, a passage of scripture, one's intuition, through quiet times, or through someone else. One thing is certain the Holy Spirit is always speaking. The Spirit is speaking to the unsaved and to the saved. To the unsaved He is convicting them of their sins, and to the saved he is calling them to a higher level of service and holy (set apart) living as stated in John 16:8, "And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment. The world's sin is that it refuses to believe in me." To the saved He is convicting them of righteousness.²⁰⁰ Both the unsaved and the saved are

²⁰⁰ John 16:4-15 Yes, I'm telling you these things now, so that when they happen, you will remember my warning. I didn't tell you earlier because I was going to be with you for a while longer. "But now I am going away to the one who sent me, and not one of you is asking where I am going. Instead, you grieve because of what I've told you. But in fact, it is best for you that I go away, because if I don't, the Advocate won't come. If I do go away, then I will send him to you. And when he comes, **he will convict the world of its sin, and of God's righteousness, and of the coming judgment.** The world's sin is that it refuses to believe in me. Righteousness is available because I go to the Father, and you will see me no more. Judgment will come because the ruler of this world has already been judged. "There is so much more I want to tell you, but you can't bear it now. But when he, the **Spirit of truth, comes, he will guide you into all truth.** He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

being convicted of the coming judgment. Therefore, the Holy Spirit dwells in every Christian from the moment of conversion as stated in Romans 8:9 states, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” Now if any man has not the Spirit of Christ, he is none of his.” and Ephesians 1:13 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” There is nothing we have to do but confess our sins, repent of our sins, accept Jesus as our Savior; at that moment the Holy Spirit takes up residence in our heart.

Now there is a need to be set apart for service; this is to be sanctified or filled with the Holy Spirit. This is where the Holy Spirit gives us power to perform the tasks He has for us by giving us gifts. The Holy Spirit is always prompting us to follow His directions. When the Holy Spirit speaks in order to understand what He is saying it is important to ask and answer the following questions. This will help us to discern the Holy Spirit’s message.

1. Where is He speaking? This is physical and spiritual, literal and psychological. What is happening to me and around me is what this question is meant to unravel.
2. What is He saying? The message if the Holy Spirit is important to understand. He speaks through situations, the spoken word, intuitions, other people, the Bible, dreams, etc.
3. To whom is he speaking? The Holy Spirit can be speaking to me or he might be giving you a message for someone else.
4. What is it I must do? The Holy Spirit is always calling us into action; he wants us to change our ways, to stop doing something, to keep doing or change course, to wait, etc.

The Book of Acts has provided a unique view of the leading of the Holy Spirit in missions; it has illustrated in many stories the complete picture of missions. The views in Acts show missions within the context of the Church. It also highlights the prominence

of the Holy Spirit within the context of missions. The presentation of the Gospel message is paramount in the effectuating the mission. The story of Peter's encounter with Cornelius identifies a new paradigm of "mission(s)"; the Holy Spirit sent Peter and Cornelius on a mission, a mission towards each other. This mission was to move each of them closer to His nature. Peter was directed to see people as God sees people. Cornelius was led to experience salvation as a gift that is not deserved or earned, thereby entering into a relationship with God.

Once we have been converted we should now do the work of missions. Participating in the introduction of the Kingdom of God²⁰¹ is the Church's mission. This individual now participates in God's missions through the Church. The most important point after hearing from the Holy Spirit is what are we going to do? Are we going to be obedient and keep moving forward in unity and prayer? Are we going to allow our personal feelings to get in the way of the leading of the Holy Spirit? What will I not give up or change that God wants change in order for His power to manifest in our lives. Are we going to allow traditions, personal preferences, personal agendas and rituals to stand in the way of the leading of the Holy Spirit?

At our Church, Bethel Temple of Praise, we have decided that traditions, personal preferences, personal agendas and rituals will not stand in the way of the leading of the Holy Spirit in this Church. While we recognize their importance they are secondary to

²⁰¹ "'Kingdom of God' occurs in the Old Testament, but if one looks at the Old Testament prophets through the teaching of Jesus and the totality of New Testament faith, one finds it is predicted as a future reality (the messianic age) in the ongoing redemptive purpose of God. In contrast, the New Testament uses this term or its equivalent (kingdom of heaven) more than a hundred times. This was the dominant theme in the ministry of Jesus and his use of the term seems to have oscillated between the primary concept of the rule or reign of God and the secondary sense of the realm over which he will exercise this rule (Luke 17:21 and Mark 14:25)" - A. Scott Moreau, Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, Baker Reference Library (Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000), 539.

getting on to God's agenda. We will solidly stand on the fundamental doctrines of the church and the mission of God as we advance the Kingdom of God. Some things will be hard to swallow at first but when the Holy Spirit changes you, you will say like Peter in Acts 10:28 -29, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. So when I was sent for, I came without objection.

Let me draw your attention to the scripture and look at the story of Peter & Cornelius. Here is the background of the story. Cornelius's conversion is the third of three great conversion stories in Acts involving descendants of each of Noah's sons: the Ethiopian eunuch, descendant of Ham, Saul, descendant of Shem and Cornelius, descendant of Japheth.²⁰² I want to emphasize that if the Church is going to effectively fulfill the missionary commission, that of bringing the gospel: a holistic approach, then there has to be a full understanding of that mission as the nature of God. There has to be an understanding that the Church is the vehicle that God is using to bring this message, a message that has to be critically contextual in order to achieve the goal of the holistic message. The Holy Spirit was active in the anointing and conversion of the (Cornelius) seeker and the messenger (Peter). It is the Holy Spirit that will direct the course of action as we seek to line up with the nature of God. The Bible must be the guide that instructs us how we do mission and the foundation to any missional focus.

As we seek to understand the message of the Holy Spirit it is important to note the Place and Time that you receive this prompting. In the story of Peter in Acts, Peter was in Joppa, staying with Simon the tanner. "Tanners are often outcasts from Jewish

²⁰² H. L. Willmington, *Willmington's Bible Handbook* (Wheaton, Ill.: Tyndale House Publishers, 1997), 640.

religion, because their daily contact with the carcasses of dead animals makes them ritually unclean. But Peter is staying in his house, which hints that he is less particular than he used to be.”²⁰³ It also indicates that he would accept those who are ceremonially unclean and are Jewish but those who are ceremonially unclean and Gentiles he would not easily accept. Peter goes with the messengers to the house of Cornelius in Caesarea. There he crosses the threshold into the Gentile world. “It is one small step for a man, but a giant leap for the gospel.”²⁰⁴ Note also, that it was about 10 years after Pentecost, in the year A.D 40, that this story took place.²⁰⁵ The message of Acts 1, that they would go into the world and preach the gospel, should have still been alive to the apostles. While we are listening to the voice of the Holy Spirit we should remember His instructions we should become familiar with who He is and what He is doing in and around us.

C. S. Lewis said, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to arouse a deaf world." God is busy building His Kingdom; that is His mission. He is not partial and He uses those who are available and those He chooses. Steve Ogne & Tim Roehl in their book, *TransforMissional*,²⁰⁶ state that we must be diligent in seeking to discern where God is working, how he wants us to participate in His mission, what are the next steps He wants me to take and whom do I need to join me in this journey of accomplishing God's

²⁰³ Andrew Knowles, *The Bible Guide*, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 546.

²⁰⁴ Knowles, *The Bible Guide*, 546.

²⁰⁵ H. L. Willmington, *Willmington's Bible Handbook* (Wheaton, Ill.: Tyndale House Publishers, 1997), 639.

²⁰⁶ For a more in-depth reading on this topic, Tim Roehl in his book *TransforMissional coaching: empowering spiritual leaders in a changing ministry world* published by Nashville, Tenn.: B & H Pub. Group, 2008 gives a good insight into what he calls 'TransforMissional'.

mission. I am confident that God does not work in a vacuum, no; He always connects us with others in order to advance His purposes for His Kingdom. Therefore, since our responsibility is to partner with God in advancing His Kingdom we must be certain that we are hearing from Him.

The Active Role of The Holy Spirit

Building the Church is about advancing the Kingdom of God. Do not let anyone distract you from the call of God in your life with regards to building His Kingdom. We have in Acts 8-10 three great conversions, Peter witnessing to Cornelius, Philip witnessing to the Ethiopian Eunuch and now Jesus ministering to Paul. In these three instances God spoke to the unsaved and they responded but they needed a human to assist them in their new walk. In the case of Peter and Cornelius the Holy Spirit spoke directly to the Gentile and to the Christian Peter as the two men obeyed the Holy Spirit, salvation was brought to the Gentile and his family. When Philip witnessed to the Ethiopian Eunuch, Philip was careful to follow the leading of the Holy Spirit and salvation came to Ethiopian. In the scripture we see Jesus ministering to Paul and the Holy Spirit sending Ananias and Barnabas to minister to this new Christian. The men that the Holy Spirit used to assist Him in bringing the Gospel, now had to deal with their individual prejudices or preferences before they could participate in the mission of the Kingdom. The Holy Spirit convinced them that God chose the seeker for this purpose. We will be called to do things that we think are beneath us or to speak to individuals who we think we are not comfortable being around. Again this is not about us, but this is about God's Kingdom. In the story of Peter & Cornelius we see God using an apostle and a renowned

preacher to advanced God's Kingdom. God also used Phillip the evangelist to advance His Kingdom. Ananias was diligent in seeking to discern where God is working, how He wants him to participate, what are the next steps He wants him to take and whom does he need to join him in this journey. We should be more concerned about hearing the voice of the Holy Spirit speaking into our lives, instructing, correcting, reproofing, encouraging, leading, convicting, and comforting us.

We might have our various prejudices: for example, what we wear, how we do things, or we may see some people as not fitting in our groups. These things do not matter; this is not about us, this is about what God is doing in the process of advancing His Kingdom. We are participating in this process. I believe that God is calling us to participate in His mission of Kingdom Building. God is in the business of building His Kingdom. He has issued the invitation for each of us to join Him. Since this is God's Kingdom He have expectations for those who will follow Him. He is Sovereign and can do and say what He will. As servants of this King we serve at His pleasure and good will. We are able to know and do God's will when we are in a relationship with Him. Henry Blackaby says, "Your relationship with God must come first. Out of your walk with God, He accomplishes His plans for our world. He wants a love relationship and He wants to involve you in His Kingdom."²⁰⁷ In Acts 4:13 the Bible states, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognize that they had been with Jesus."

Peter and John were able to participate in what God was doing because they had a relationship with God. There are so many examples of men and women in the Bible who

²⁰⁷ Blackaby, *Experiencing God*, Kindle Location 683.

have contributed many great things for the Kingdom of God because they had a relationship with God and God used them mightily. Where God is sending you, the work that He has prepared for you requires the invitation of God, the anointing of the Holy Spirit, the affirming of the saints and your obedience. Note that while you can do without the affirmation of the saints your work is best carried out within the context of the community of faith. This is a key Biblical principle (kingdom) that is often taken for granted. If you and I are going to participate in the God's work we must seek to follow the leading of the Holy Spirit. Leaders and laity should seek to work where God is already working. When you are where God is, then He will accomplish His purposes through you. When you find yourself working and getting worn out and stressed because of what you are pursuing then consider this, you might be outside of the will of God. Do not pursue your own desires and then invite God to join you, go and develop a relationship with Him so that God can prepare you and commission you to advance His Kingdom.

Where God is sending you or that work that He has prepared for you requires the invitation of God, the anointing of the Holy Spirit, the affirming of the saints and your obedience. Again I repeat, while you can do without the affirmation of the saints your work is best carried out within the context of the community of faith. Among the prophets who were in the church were Barnabas and Saul (Paul). As they worshipped the Holy Spirit said to them separate Paul and Barnabas for the work that I have called them to do. Then the believers prayed for them and sent them on their way to do God's work. As you set out to seek the will of God for your life you have to be particular about who are in your inner circle. The people you seek counsel from will be those who you are

allowing to influence you. Seek for people who are Kingdom builders (Kingdomites). Look for people who are more concerned with joining God in His activities rather than pursuing their own desires. Find people who are hungry for a relationship with God. Find people who are constantly in prayer and fasting. Find people who are always in the Word. When we seek the will of God for our life He will put us in the company of all kinds of people.

Process of Change

Now that we have a better understanding of the various aspects of change let us put them all together. The challenge of pursuing this change journey is awesome, scary and rewarding. The ability to manage and direct change will take that uneasiness out of your stomach. A pastor facing the task of introducing his vision for the church planned a meeting with a group of elders and trustees. He has prayed, rehearsed his lines and prayed and consulted with senior leaders and prayed. He had preached a series on the vision and now for the moment to make a decision to move forward with introducing this to the church community. No matter how much you have prepared it is normal to feel nervous even to the point of doubt. The principle that you must keep in mind is that this is a journey and others will have doubt about your decision. You are on God's agenda and as such He will provide for the "known" and the "unknown". Human beings when faced with challenging situations experience a certain degree of emotional discomfort; that knot in the stomach. Careful planning, personal conviction, proper communication, consultation, prayer and an intimate relationship can remedy that momentary uncertainty with God. This principle can be applied both in the secular and in the religious

communities. Here are some basic points to consider in dealing with leading change. Putting them all together forms the theology of change. First the leader must develop a personal relationship with the vision of change that he/she is going to lead; they have to be personally convinced about the vision. A vision begins with a leader. In the case of a church the leader must become a part of the vision in leading the church in pursuing the Full Kingdom Potential. A good plan is the beginning of the journey not the end; conflicts are great ingredients for change. Therefore planning for conflicts will help to untie the knot in the stomach. The leader must come to understand and plan for the various resistances to change that they will face. Communicate, communicate, communicate and communicate. Say it often, say simply, say publicly, say privately, write it, read it, pray about it, preach it, teach it, model it and keep on saying it until you are sick of saying it. The vision must become a part of your everyday vocabulary; you and the audience must become sick of hearing it because it is only then you have communicated the vision. You have not communicated the vision until you have connected with the audience; connection is what communication is all about. Lastly, if you believe in the vision then you must “Put your money where your mouth is”; in other words, invest in the vision.

In the following sections we will concentrate on communication and conflict management. The two are intertwined. Most conflicts are caused from misunderstanding and misunderstanding is caused by disconnect between the speaker and the audience, a failure to communicate. Since we are not mind readers and our audiences cannot know what we need to tell them, communication is important in getting your vision out.

Let us look at some important points regarding communicating. John Maxwell's book, *Everyone Communicates, Few Connect: What the Most Effective People Do Differently*, made the point, and I agree with the premise, that communication is about connection; the speaker connecting with the audience. Maxwell stated, "Connecting is the ability to identify with people and relate to them in a way that increases your influence with them."²⁰⁸ Leaders are taking the audience on a journey and the ability to communicate and connect will make adapting to the various changes easier. Oswald Sanders said, "To understand the design of a spiritual strategic journey, you must start in the future. Start way far out on the pathways and passages of the journey."²⁰⁹ The leader has to be able to communicate a vision of the future. In a church that needs to change and recognize their full Kingdom potential, communication is key. The leader has to connect with the people and the people have to develop a strong sense of urgency to be what God wants them to be. Seeking this kind of transition and change has to be built on a sense of urgency. Sanders continue to make the point that "urgent passion must support needed transitions and changes that may lead to transformation."²¹⁰ Changed leaders have to become great storytellers. They should develop a story of the future for their congregation. The ability to connect the people to the future potential is important to the journey of change. John Maxwell said, "I am convinced more than ever that good communication and leadership are all about connecting." When you desire to connect you have to be with people on all levels. This connection develops relationships and

²⁰⁸ Maxwell, John C.. *Everyone communicates, few connect: what the most effective people do differently*, (Nashville, Tenn. : Thomas Nelson, 2010), 3.

²⁰⁹ Sanders, J. Oswald. *Spiritual leadership: principles of excellence for every believer*, (Updated ed. Chicago, Ill.: Moody Publishers, 2007), 18.

²¹⁰ Sanders, *Spiritual leadership*, 24.

trust. It is this level of relationship that will lead to an atmosphere that is ready for change. Maxwell continues to make the point that “If you can connect with others at every level, one-on-one, in groups, and with an audience-your relationships are stronger, your sense of community improves, your ability to create teamwork increases, your influence increases, and your productivity skyrockets.”²¹¹ He lists several principles for connecting; first he said that we should find common ground and we should simplify our communication. Lastly, the leader should take care to capture his audience’s interest by being authentic.

Finally the leader must be inspiring. No one is willing to follow a person that is not inspiring. If the leader is going to connect they have to get over themselves. “You have to change the focus from inward to outward, off of yourself and onto others.”²¹² The church leaders and the congregants need to see that they are a part of something that has value and longevity. They want to know that they are a part of something that is new and growing. The leader has the awesome task of communicating this vision to everyone who is a part of the community. Sanders said in order to accomplish this “The first step is to focus on the need for transition before change, rather than change followed by transition.” To attain this vision it is important to think in stages starting with the transition. Between the “present” and the “future” are transitional stages. This “transition is about morale, people, and relationships.”²¹³ The leader must be certain of himself but as John Maxwell said, “Here is a very real danger for people with public professions to

²¹¹ Maxwell, *Everyone communicates, few connect*, 23.

²¹² Ibid, 29.

²¹³ Ibid, 18.

develop unhealthily strong egos.”²¹⁴ Once there are people looking up to you and are following your leadership ego has to be put in check. Communication is about developing relationships with people, it is about connecting to these people. Maxwell continues, “To add value to others, one must first value others.”²¹⁵ If you are going to spend time and connect with others you have to value those persons. This requires the leader to see themselves as not the end but part of the process to change. God is using this person to advance His Kingdom.

It must be noted that communications is much more than what one says. Our actions must speak louder than our voices. This means utilizing all the visual aids that is available to communicate the vision. We are provided with many audio visual aids that can help to communicate the message. Technology has provided fast, instantaneous contacts; email, blogs, tweets, social networks, YouTube and many other tech savvy tools are readily available. These can prove invaluable to advancing the vision and connecting to the audience. John Maxwell made the point that when feeling and attitudes are being communicated, “What we say accounts for only 7 percent of what is believed. The way we say it accounts for 38 percent. What others see accounts for 55 percent.”²¹⁶ The Spiritual leader’s task is to communicate the grander picture of the future reality of the congregation. We should show it more than we say it; the old adage says, “a picture is worth a thousand words.” The vision that sometimes is not readily seen by the majority must be effectively communicated over and over again by utilizing all modes of communications. George Bullard Jr. in his book, *Pursuing the Full Kingdom Potential of*

²¹⁴ Maxwell, *Everyone communicates, few connect*, 34

²¹⁵ Ibid., 32..

²¹⁶ Ibid, 48.

your Congregation, said “as a part of spiritual readiness the pastor and the various stages of leadership communities need to engage in some preliminary exploration concerning the Kingdom potential of the congregation.”²¹⁷ This involved identifying the journey that fits your church. This journey has to be unique to each congregation. Involving as many individuals in the vision casting and future potential story is important to the journey of change; this is connection. Connecting is preparation. The leadership needs to prepare the congregation for the journey. They need to identify the congregational issues by doing some historical review from a factual standpoint. Talking to people who have been in the congregation for a long period will help you to understand the history of the congregation. Once you identify your current position then you can start living into the future story of your congregation.²¹⁸ Ed Stetzer in his book, *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too*, told the stories of over 300 churches that have rediscovered their full Kingdom potential. Telling the future stories of these Churches were important ingredient in turning around these Churches. Churches that are stuck often live in the past; what they used to do. It is time we look to the future, a future that is grander and bigger than the one we now live in. One-way of showing the future is to visit other churches that are effectively doing ministry the way you versioned it at your church. This way the leadership can see the future in real life. Effective communication is connecting and this connection is about developing relationships. You cannot build relationship without listening and hearing from the audiences and addressing the needs and concerns.

²¹⁷ Bullard, George. *Pursuing the full kingdom potential of your congregation*, (St. Louis, Mo.: Lake Hickory Resources, 2005), 31.

²¹⁸ Bullard, *Pursuing the full kingdom potential of your congregation*, 31.

A leader cannot effectively lead by force because you will have followers that are not genuine. Note that I stated that part of communication is listening and hearing, there is a distinction between the two. The Verizon commercial “can you hear me now” demonstrates this point. A person can be listening but consciously they are someplace else and what you are communicating is lost. You might recall a time when you were speaking to someone, you think the person was listening to you, and you asked a question and there was no reply. Then the person remark “sorry my mind was somewhere else, I was not here”. As you communicate you are endeavoring to understand the audience. If you assume you need to know more then you most likely will not come off looking arrogant and you will better connect with the audience.

Often when I chair a meeting I will have my agenda and know what suggestions I will share. I would ask for ideas from those in the meeting before I suggest the ones I have and geared with the new suggestions I would lead the discussion to an integration of the points. Before I ask questions I would communicate the vision or state the purpose and the goals. Once that is understood a dialogue ensues. Now everyone understands that his or her opinion is valued and I need to hear from everyone individually and no suggestion is irrelevant. Brainstorming is a key part of my meetings. As the leader communicates, dialog is important to find out if the intended parties are hearing what you are communicating. I began a practice in my church a year ago. After every sermon I would ask everyone what one or two points they took away from the sermon that day. I would listen to everyone without commenting, what this has done is to force everyone to listen and hear what I am saying in the sermon because they will have to share at a later time what impacted them. Also during my sermon, I would encourage audience

participation by asking rhetorical questions, selecting individuals to demonstrate a point; this is my way of encouraging them to hear me.

Singular focus is the key in communication. The old adage, jack of all trades master of none” is applicable in groups where one person is responsible for many things. They are so busy that they are not able to maximize their potential. Leaders can be so busy doing too many things that they do not have the time to properly and effectively communicate. It is the senior leader’s responsibility to streamline the process thereby enabling the staff and volunteers the ability to have a singular focus. Andy Stanley said, “A more simple and focused organization allows each individual to specialize in a skill.”²¹⁹ When individuals have a singular focus they are responsible for one area; they can spend all their time to maximize that area and lead it to its fullest potential. Stanley said that it “forces the individuals to dig deeper and discover more.”²²⁰ It is very essential to communicate directly with your key leaders and members. This can be done through sermon series, in casual conversations. Always keep in mind that the intention is to develop relationship and trust. Once this singular view is in place the individuals will know what they are expected to accomplish.

The greatest communicator will meet resistance to change. Sometimes this is manifested in the form of conflicts. Conflicts are necessary for change to take place. If everyone is comfortable then there will be little or no desire to change. Planning for conflicts is a key principle if the leader is expecting to lead change. The general view of conflicts is that it is a negative thing but I believe that conflicts can be positive. Conflict

²¹⁹ Stanley, Joiner and Jones, *7 Practices of Effective Ministry*, 113.

²²⁰ Ibid, 113.

is a tension that resulted from dissatisfaction. The leader should be creative when it comes to dealing with conflicts. Look deeper to see what is causing the conflict, what dissatisfaction exists? The danger here is that when one is in the middle of a conflict the expectation of either side is that they will win the conflict. Creating an atmosphere that sees conflicts as opportunities to change is pivotal in leading change. Conflicts are necessary for change. There are times when conflicts will arise because that is the manifestation of resistance. Effective communication will help to take out the selfish egotistic part of conflict. A leader has to be careful not to become a part of the problem because the vision will be compromised. Always listen for what is not being communicated by what is being said. I would often respond to individual questions by asking, "What is your real question?" Often you will find a statement being made or a question that is making a statement and it is designed in a way to get your answer and to use it for the real point underneath the initial question. Those who are afraid of conflict are often vague and shy away from confrontations. Conflicts are strong indicators that something needs to change.

In conclusion the understanding and application of the theology of change is necessary if effective leadership on the journey of change is going to be accomplished. When we look at the road trip we can use the principles involved and apply them to leading change in any organization. If lasting and effective change is going to take place then the change leader must be a person connected to the Holy Spirit and is on God's agenda. It is when we are on God's agenda that the future vision of the church, the full kingdom potential of the church is going to be realized. Creating atmospheres that is conducive to change is necessary to begin this journey of change. Change will occur

either it is forced upon us or it is anticipated. Either way change demands leadership.

The spiritual leader is dependent on the Holy Spirit and is maintaining a healthy spiritually life wrapped in prayer. Once the leader is close to God then they will follow God's agenda. Gods' agenda goes contra to our personal egotistic desires. As we progress on the journey of change, change has to begin with the leader. Either the leader has to change or he will be replaced. Communicate, communicate and communicate. If the future is going to be realized then communication, that's connecting to the audience is a key principle. We must plan for conflicts and use conflicts as a way to advance the journey of change.

CHAPTER 4 PASTORAL CARE: PRACTICAL APPLICATION OF MISSIONS

A Theological Approach to Pastoral Care

Addressing Pastoral Care has greatly impacted me. It has provided the other two legs of the holistic approach to mission. The first is the emphasis on evangelism, ministering to the soul with the intention of preparing individuals for everlasting life. The other two components are ministering to the body and spirit, helping people live in the current physical world. Human beings are tri-part beings: body, spirit and (soul) mind. This delicate balance will allow the Church and our own local church to be better missionaries. Fulfilling the call of mission requires that the church approach this call from a holistic point of view. The Church has done an excellent job of preparing people for the afterlife but in my opinion has fallen short in preparing the church for end of life experiences and traumatic life experiences. Many are questioning God and are concerned as to why such a good, supreme all-knowing, ever present and all-powerful God allows evil and suffering to continue in this world. According to Lee Stobel in his book *The Case For Faith*, this is the most concerning aspect of Christian faith. Many are struggling to find answers and do not know where to turn for answers.²²¹ Some of these same issues are what drove Charles Templeton, a once pulpit partner of Billy Graham, into

²²¹ Lee Stobel gave a real compelling journalistic account in his book, *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity*, (Grand Rapids, Michigan: Zondervan, 2000). In this book he approached the hard questions and sought to answer them without any biases.

complete denial of his faith²²². Pastoral Care has provided a framework from which to address this issue from a holistic point of view. In order to adequately address these issues there has to be a deliberate effort taken to look at the religious structures and spiritual practices at work in the context of the church.

Issues dealing with death and dying, Dementia: Euthanasia, Alzheimer's and other cognitive and intellectual deterioration (memory loss to some degree), DNR and living wills should be addressed if the church is going to be a holistic ministry. Pain and suffering were the issues that began Charles Templeton's questioning of his faith that led to his complete denial of the Christian faith. This was evident in his book, *Farewell to God: My Reasons For Rejecting the Christian Faith*.²²³ The problem was not that he had doubts about the reality of pain and suffering and death and dying, Templeton stated that he "lacks the intellectual skills and the theological training needed to buttress my beliefs when –as inevitable- questions and doubts began to plague...my reason had begun to challenge and sometimes rebut the central beliefs of the Christian Faith."²²⁴ Billy Graham on the other hand faced similar questions but was able to maintain his faith in God. Graham stated, "Not all my questions were answered, but a major bridge had been crossed".²²⁵ He went on to say, "In my heart and mind, I knew a spiritual battle in my

²²² Lee Strobel, *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity*, (Grand Rapids, Michigan: Zondervan, 2000) 9.

²²³ Charles Templeton in his book, *Farewell to God: My Reasons for Rejecting the Christian Faith*, (Toronto: McClelland & Stewart, 1999) made a passionate appeal for his position. Templeton provided a contrast for my reference since he is at opposite sides to my worldview.

²²⁴ Strobel, *The Case for Faith*-page 9.

²²⁵ Graham, Billy. *Just As I Am: The Autobiography of Billy Graham*. San Francisco: HarperSan Francisco, 2007. Page 139)

soul had been won.”²²⁶ This position was attainable because as Graham said the Holy Spirit allowed him to say, “Father, I am going to accept this as thy Word by faith! I’m going to allow faith to go beyond my intellectual questions and doubts and I will believe this to be Your inspired Word.”²²⁷

These two men interestingly where affected by two of the diseases that impacts end of life process. Charles Templeton affected by Alzheimer’s, and Billy Graham by Parkinson’s disease. What is even more ironic is that Alzheimer’s was one of those diseases that Templeton considered as too evil and fail to intellectually reason why God would allow this disease to affect his people. He did not seem to understand the depth of this illness and reasoned that it was all God’s fault. It should be noted that a woman by the name of Henrietta Mears played the part of the pastor and helped Billy Graham to find the center of His faith that later proved invaluable.²²⁸

Understanding Relationship Structures

One of the helpful hints facilitated by the Pastoral Care is one’s ability to look at human behavior from a systematic context. This means that humans are born into systems of relationship describe as Family Systems. To be able to become individuals we learn how to negotiate the rules of the systems of which we are a part. The issues of justice are wide ranging and dealing with how the sick and marginalized are treated and applied also to the application of the law in specific circumstances. Pastors are often

²²⁶ Graham, *Just As I Am: The Autobiography of Billy Graham*, 139.

²²⁷ Ibid., 139.

²²⁸ Strobel, *The Case for Faith*, 10.

called to negotiate the mine field of personality disagreements. This is true in marital counselling, family counselling and dealing with other relationship conflicts. Each party wants to know that the pastor will be “just” in his advice or chastisement.

In Family Systems Theory²²⁹ the idea of triangle of relationship is seen. As a pastor I am concerned with the spiritual maturity of the believers and their emotional or self-differentiation. According to Dr. Sarah L. Fogg Director, Pastoral Care, at St. John's Riverside Hospital, “One should recognize ones place in the system and playing it to the best of one’s ability.” Dr. Fogg continues, “Identify your place in the system and play it well do not change where God has planted you. Work your best in that system.” In navigating the systems it is important to understand ones individuality but still be able to contribute to the system. Dr. Fogg asks, “How can I get close enough to a meaningful relationship but far enough to develop or become what I am meant to be?” One aspect of the various systems has to do with justice.

In an attempt to address the issue of justice, Walter Burghardt in the book *Justice: A Global Adventure*²³⁰ took a comprehensive look at justice and its application. Justice according to the Easton dictionary is “rendering to everyone that which is his due. It has been distinguished from equity in this respect, that while justice means merely the doing what positive law demands, equity means the doing of what is fair and right in every separate case.” Careful note must be given to the distinction between justice and equity. Within every system there is a need for justice. Remarks are often made with

²²⁹ Murray Bowen has presented a thorough manual, *Family Therapy in Clinical Practice*, (1 ed. Northvale, New Jersey: Jason Aronson, 1994, to help us understand the various dynamics that exist in family therapy.

²³⁰ Walter J Burghardt book, *Justice: A Global Adventure*, Maryknoll: Orbis Books, 2004, provide a good insight into the world of global justice and the efforts afoot to try and fully understand and address the issue of justice.

regards to feeling that someone was wrongfully treated or that some level of injustice was present.

Given the complex structures that exist within the church family, it is very important for the pastor and leaders to understand how to navigate them. Burn out can occur quickly if the pastor is drawn in between the two parties continuously. It is common for the two parties who are in conflict to seek to pull a third person into the conflict. According to Dr. Fogg caregivers should ask themselves, “How much more of ourselves must we give up for our neighbor?” This is important to determine as we navigate the triangle of relationship. This is how individuals reduce pressure between two parties in a relationship involving some conflict. She went to state, “Humans have a tendency to triangle a third party into a conflict to resolve the issues or to dispel the anxiety.” As a pastoral caregiver, I am concerned firstly with the spiritual growth and development of each congregant and secondly, their physical and emotional development. This does not mean that I ignore one or the other but the overall concern is salvation and then the other issues need to be addressed as well. These other issues could be addressed first or later in the relationship. Dr. Sarah Fogg also said that salvation or spiritual growth does not depend on those in your emotional systems but, your growing dependence on your ultimate belief systems.” Here in lies the core idea in Pastoral Care, developing an environment where in the congregants can experience holistic care grounded in their spiritual health. This involves knowing who they are and who they belong to. God is the father of all of us and we are his children in this we can have confidence.

I believe that the application of justice can only be executed from a heart of love. Therefore, a transformed heart is necessary if one is going to pursue this cause equitably. One writer remarked about justice that, “It is the standard for both punishments and benefits and thus can be spoken of as a plumb line.” This message is conveyed by Isaiah in Isaiah 28:17 when he said, “I shall use justice as a plumb line and righteousness as a plummet”. Ever since the dawn of time humanity has had some sort of judicial system. Examining the history of every continent, different groups have instituted laws to address this need for justice. What is clear to me, based on Biblical doctrines, is that there is a greater need for the application of the “Divine Law of God”. This law is recorded in the Holy Scriptures; it set forth the principles for dealing with various relationships. Jesus placed all the laws and prophets in a capsule by telling one of the Pharisee that all the laws and the prophets are rest on the love for God and love for our neighbors as ourselves.

God has shown us through demonstration that there needs to be a new method of recording and communicating the Covenant if it is going to have the direct personal effect. Whereas in the time of Moses the law was given to the community, through Jesus it would be on an individual basis, written on the tables of their hearts. And now it will be communicated directly by the Holy Spirit. Jer. 31:33, “But this is the new covenant I will make with the people of Israel on that day,” says the LORD. “I will put my instructions deep within them, and I will write them on their hearts. I will be their God, and they will be my people. In Hebrews 8:10-12, the author pickup on this same theme,

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his

brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

There must be some level of emphasis placed on teaching and leading individuals to a transformed way of dealing with justice. When the love of God has been established in our hearts, then we have no choice but to be the standard bearer of justice. This mantle we will carry not in an effort to complete some check box, but as a means to ease our conscience as we will do so because love requires equity.

During the early civilization the process of recording the laws was oral. In the Scriptures we see this demonstrated when God gave instructions to Adam. After the expulsion from the garden, again the laws were given verbally. From Noah to Abraham God spoke his laws to these men who in turn were to relay it to their families. The first recording of the laws was done by God but was given to Moses to relay to the people of Israel. By writing the covenant it sets into motion an evidential witness between two parties. Between Adam and God it was stated not written. I would like to posit the view that because Eve heard it from Adam and to some degree he did not show ownership of the covenant then there was some level of doubt on Eve's part. Also Abraham heard the law of God as spoken directly to him and he believed. However, Lot viewed this covenant as a covenant between Abraham and God so he did not show ownership. We exist within systems and these systems require that laws be implemented so that justice can be carried out. The Church has at its core the Biblical Scriptures. Within these scriptures are principles about life before death and life after death.

Dr Jacobs has identified one area of the law that impacts all of us but has not been adequately addressed by the church. The church should lead the way in dealing with

death and dying issues and issues relating to preparation for end of life issues. The church has done a tremendous job of preparing for the afterlife but we need to do more regarding life before death. It is clear from her book that clergy and caregivers should be familiar with the laws of their local context around end of life issues.

Divine love normally guides justice and calls us to love our enemy, to pray for those who spitefully use us, to turn the other cheek, forgive seventy times seven, and those who are strong should help those who are weak. The law we follow is the law of God. God only wants to use our hands to spread love and justice, he is not asking us to give anything except our heart. This is evident in Luke 4:18 which states ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.’ Also in Luke 4:19 there is a proclamation of the year of the Lord’s favour. While Matthew 25:43, states “I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.” Thus showing the need to display a loving and caring heart at all times. Jesus demonstrated that his mission was holistic to address the needs of the body, soul and spirit. This is the example we have to follow. If the Church is going to pursue a holistic approach to ministry then an understanding of Family Systems is necessary. Providing meaning to life is paramount to dealing with suffering, end of life and death and dying issues. We are to take the lead in raising the awareness and challenging those that are lackadaisical and filled with apathy to get involved and be the carrier of the Gospel message, ministering to the total human.

Logical Concern with Evil, Suffering and Redemption

The complexity of our various realities does not prevent us from believing that God is able to control them to the extent that He will relieve our pain and suffering when we call to Him by faith. In the book *Conversations with God* by James Melvin Washington²³¹ the various prayers have recorded a firm belief that God is in control. Our spiritual redemption and healing takes priority over the sufferings and evil we experience. The authors assume that prayer was a form of spiritual combat against evil and suffering and was the door through which we experience redemption. In the prayer “Penitential Cries of God”²³² Jupiter Hammon expressed that “salvation comes by Jesus Christ alone”. In spite of the suffering, the soul’s position was paramount. Maria Stewart’s prayer “Purge us from all our Dross”²³³ speaks to the concern of the soul. She prayed “purge us from all our dross; hide thy face from our iniquities.” She goes on to say “send them not away from your presence into the lake that burned with fire and brimstone, but magnify the riches of thy grace in plucking their souls as brands from the burning.” James Washington writes, “Despite our lingering infidelities, our souls faintly feel the sound waves of your movements, and that is why we yearn to resonate with the music of your spheres.”²³⁴

The author closed with the thought that even throughout the imperial democracy when the prayers of these sufferers could not be heard “you allowed prayer to thrive

²³¹ Washington, James M, *Conversations with God: Two Centuries of Prayers by African Americans*. New York: Harper Perennial, 1995.

²³² Washington, *Conversations with God*, 3.

²³³ Ibid., 33.

²³⁴ Ibid., 285.

among a despised and rejected people.”²³⁵ What we can see through the various prayers is that they faced their terrors by courageously believing in the power of their own prayers. When you read the prayers, one can see that those who were praying believed that God was in control so their realities were based on the power of God’s Name. Clara Thompson wrote about her prayer during her struggles, she said “Out of the deep, I cry to thee, oh Lord, I cannot, will not doubt thy blessed word.”²³⁶ It was this undying faith that kept them throughout the age of suffering and pain. Redemption was always in sight even when it was not visible, because of prayer. Raymond Dandridge writes, “Dear Lord we come to Thee, inquest for Liberty Thy mercy lend. We know no better way than to serve, obey and pray, Almighty friend.”²³⁷ Faith demonstrated through prayer was so powerful that even children would imitate their parent’s prayer as if the power was in the words. They saw how their parents or guardians remained steadfast in hope even when facing the most severe conditions. The prayers seemed to follow the sample Lord’s Prayer, always giving glory to God and extending praise for God’s hand in their life. Elizabeth Dabney in her prayer ‘Dear God, Thank You for the Morning Light’ said “Thank you for the morning light this day I have lived to see.”²³⁸ The other thing that was evident in the prayers was the unselfish nature of the prayers. Many of the prayers voiced concern about others even as those that were praying was experiencing great sufferings and often facing evil. The hymn says “prayer can change the night to day” it is this faith that has kept those of our forefathers and will keep us going.

²³⁵ Washington, *Conversations with God*, 286.

²³⁶ Ibid., 117.

²³⁷ Ibid., 131.

²³⁸ Ibid., 173.

The meaning of life is a very interesting theme. As a Christian I look to the Bible for directions and instructions on how I should live. The teaching of the Bible put in perspective my relationships and shapes the way I react to life experiences. As I will outline my theology with regards to the meaning of life, I will draw on the Biblical teachings that address the value of life, God and His relationship to humanity to develop my core principles that I apply throughout my various experiences. These principles are found in the Bible. This was demonstrated in both Viktor Frankl²³⁹ and Ernest Becker's books.²⁴⁰ Frankl's book is the one that fits more with my theology on the meaning of life.

As Viktor Frankl emphasized in his book, *Man's Search for Meaning*, "what matters, therefore is not the meaning of life in general, but rather the specific meaning of a person's life at a given moment."²⁴¹ I agree more with Frankl than Becker. I like what Frankl says in the preface of his book, that one should not aim at success but success comes from without as we focus on others. My focus is on God and what God has planned for me: purpose and instructions He left behind in Scriptures. I believe as Frankl said "everyone has his own specific vocation and mission in life,"²⁴² fulfilling this vocation and mission is the culmination of meaning. Things might be falling apart but if I keep focused and continue on, this target gives me hope outside of my current situation. The answer that I give to all of life's questions provides answers for my life. This sense of responsibility calls me to a deeper meaning to life. According to Frankl, man is

²³⁹ Viktor E Frankl, *Man's Search for Meaning*, (Boston: Beacon Press, 2006) provides a perfect contrast to Ernest Becker's book, *The Denial of Death*. This book addresses the issues of suffering, death and dying and how people deal with this issue.

²⁴⁰ Ernest Becker, *The Denial of Death*, New York City: Free Press, 1997 is a good contrast to Viktor Frankl's book, *Man search for meaning*.

²⁴¹ Frankl, *Man's Search For Meaning*, 108

²⁴² Ibid., 109.

responsible and must seek to live out the potential meaning of his life. We are not grass that lives and dies or leaves that are blown aimlessly. We are called to a higher level of responsibility. It is here we discover meaning to life. Frankl listed three life experiences through which one can discover meaning. The first set of experiences is by working or doing a deed. The second experience that Frankl states is that by experiencing something or encountering someone and lastly by one's attitude towards unavoidable suffering. He calls this "logotherapy", helping the patient see the wider field of his or her potentially conscious and visible meaning to life.

Becker on the other hand, in his book *The Denial of Death* took a different line or argument. He argues that because of man's animalistic nature which is driven by fear we develop protections that cause us to deny, therefore we can deal with problems. He uses Kierkegaard's insights on human condition to make his point. Kierkegaard argues that if we break the illusions of cultural heroism, through faith we can align ourselves with God. I believe his reference to cosmic heroism is referring to God. He is arguing that we get to this point by denying and creating illusions, then finding that we do not stop suffering we then turn to something bigger than ourselves. I believe that we cannot depend on ourselves to get to this point because we will become psychotic and inevitably faced with taking one's life. I agree with Frankl we must find meaning outside of ourselves. Becker argues that at the core, organism works actively against its own fragility. He stresses avoidance as a means of dealing with suffering and ultimately death. Becker concludes that one goes through all the denial to end up with faith. Becker and Frankl ended up with the fact that life is better lived when one has found his or her meaning to life. I approach prayer from a sure posture, knowing that whatever I am facing, God will always hear my

prayer. The answers might not be what I wanted to hear at the moment, but it will be the right and timely answer.

I believe we find meaning by accepting our positions, Frankl's third point needs emphasizing again; one's attitude towards unavoidable suffering will help him or her to find meaning. Therefore I should not seek to avoid suffering and death but to embrace them because these experiences are teaching me meaning to life. I die to myself so I can live in Christ. The Bible says it is no more "I" that lives but Jesus Christ that lives within me who ultimately gives me meaning to life. My experience with God first formed the basis of my understanding of life and all its encounters. Meaning for life is wrapped up in obeying God, in service to others, caring for my family and worshipping (pleasing) God. It is not about avoiding but accepting.

Deconstructing The Structures And Systems

The first step in pastoral care, if the concern is raising awareness and transformation, is that the approach has to be a constructive deconstruction of the established attitudes, systems and structures. In Caputo's book *What Would Jesus Deconstruct*, he indicated that deconstruction is not destructive. Caputo stated "the principle of deconstruction of Christianity, in which a deconstruction would effect not a destruction but a reconfiguration aroused by reviving the memory of Jesus."²⁴³ Deconstruction is about the vocative call and less about the existential. Jesus calls us to action. I see interconnectivity with dealing from a systematic process that works within the existential calling (vocative) out to everyone. First, this is related to the

²⁴³ John D Caputo, *What Would Jesus Deconstruct?: The Good News of Postmodernism for the Church (Church and Postmodern Culture, The)*, (Grand Rapids, Michigan: Baker Academic, 2007), 32.

Commandment then the Commission and then the Compassion as stated by the Manhattan Declaration “Christians are heirs of a 2,000-year tradition of proclaiming God’s word, seeking justice in our societies, resisting tyranny, and reaching out with compassion to the poor, oppressed and suffering.”²⁴⁴ These three existential, Commandment then the Commission and then the Compassion, house the vocation that continuously calls us to action within a certain framework. It is the inaction or selfish answer to the vocation that Jesus wants to deconstruct in Caputo’s terms of reconfiguring.

The Church, not the institution but the people, is called to love God and then our neighbors. This love forces us to fulfill the Great Commission by effectuating the Great Compassion. So love is calling us out. Paul is calling the Ephesians attention to his prayer for them in an effort to get them to see his love for them and his desire to see them answer the call. In his prayer he said, “May you have the power to understand, as all God’s people should, how wide, how long, how high, and how deep his love is? May you experience the love of Christ, though it is too great to understand fully? Then you will be made complete with all the fullness of life and power that comes from God” as stated in Ephesians 3:18-19. So the first vocative call is to experience the Love of Christ. That’s the whole story. “Here now is my final conclusion, Ecclesiastes 12: 13 said, “Fear God and obey His commands, for this is everyone’s duty His commandments: for this is the whole duty of man.” It is the answering to the first call that then continues to call us into producing the acts of love as stated by 1 John 4:20, “if anyone says, I love God, yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.” Deconstruction means continuously

²⁴⁴ <http://www.manhattandeclaration.org/the-declaration/read.aspx>, Accessed July 2010.

reconfiguring, so we will not receive this indictment as stated in Matthew 25:43, “I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.”

Navigating the boisterous seas of pastoral practice is sometimes daunting as we seek to live out the call (mission). Crises are inevitable. Pastors are not just dealing with members of the congregation but also dealing with the community. It is in these structures that we are called to ministry. Each person feels a sense of ownership and right to be a part of the structure and their needs must be addressed. Some examples of different kind of systems are the feminist, liberals, conservatives, independents, homeless, mentally challenged, blacks, whites, disabled and the list goes on and on. Letty M. Russell author of the book *Church in the Round* uses the interplay of pastoral practice, experience in the wider world, social or political location and theological identity to present her view as to this kind of “talk back” in a round table form. She develops arguments from a feminist viewpoint that conclude that the current church’s structure and interpretation of scriptures are incorrect and needs to be revamped. Her acceptance of theology is only from the point that those theologies assist the goals of the feminist agenda. She widens her argument to where she sees Biblical (spiritual) liberation as incomplete unless it also achieves social, political and economical liberation. Her argument for liberation begins with acceptance but stops short of personal responsibility and transformation, the new birth, the born again principle. These arguments are extrapolated across scriptural interpretation thus concluding that Biblical stories should be reinterpreted from the feminist point of view of struggle against patriarchal worldview. I believe an approach from this vantage point hauls us right back

to what she was arguing against, leaving individuals on the margin. Getting everyone to share in the Church is the mission of Jesus Christ but there is a basic prerequisite that of conversion: confession of our sins, repentance of our sins, recognition and acceptance of Jesus as Savior and Lord.

The Church is not just about reaching people in a connectional way but relational, we are to be connecting people not to the church but to Jesus Christ and His Church. For years people have been connecting to a church building and membership in a system but were not connected to Christ. This has been changing somewhat. Jesus said He came to seek and to save those that were lost. He is not just connecting but transforming, changing, revolutionizing their lives for His cause. Feminism is for the needs of women so it seeks to liberate women and then by extension all other classes of people that are not represented in the center of the table. Letty M. Russell is taking this experience singularly and developing a theology around it. Then by extension implies that the story of Sara and Hagar was a description of patriarchal oppression connection of two women divides by social and economic conditions. What we see here is that re-reading scriptures requires context. Letty M. Russell went on to identify this issue as a “Spiral Connection” or web of oppression.” This she said is to identify faith and to correct a form of practices in terms of who is the church, evaluated from a feminist standpoint. The connection between actions of faith and struggle can be called the “doing theology” or “doing table talk”. The spiral is used to discuss “doing theology” or “doing table talk”. She states that the table talk is a Spiral; the movement of action does not go around in the same circle, it moves, discovering new clues and new questions in a continuing spiral that never comes out in exactly the same place. The feminist interpreters are no longer willing to allow talk

about God, about themselves or about church in the patriarchal framework of understanding and interpretation. If we are truly to address this effort we have to start from a global Biblical worldview. This worldview identifies God as sovereign and supreme. However it is God's plan to bring the world back into full fellowship with Him and this was accomplished through His Son Jesus Christ's ministry: death, burial, resurrection, ascension and soon return. According to Dr. Sarah Fogg "it is important to grow where you are planted" not every system needs to be overturned and changed.

To properly understand and frame a solid Biblical theology we must start from the point of God's will and Biblical worldview of inclusion. It begins with come as you are, everyone, and be transformed by the power of the Holy Spirit. Jesus' concern for us is based on non-conformity, practical experience, transformation, and demonstration. Therefore we must balance welcome with change. There must be a clear understanding of God's plan versus what we see, which is God's provision versus what we have and God's direction versus where we want to go. Bible stories are about God's plan, providence, protection and act of transformation; ultimately it is about His love and constant pursuit of the entire human race into a personal loving relationship.

Change is not only about changing those things that are not contributing to a group or individual and leaving what has positive impact on these groups on the margin. This transformation concerns working within the systems you are placed in to fulfill God's mission. Jesus demonstrated that change is about the total man through the experiences of the woman caught in the act of adultery, and the woman at the well. Here we see where our loving God came to seek and to save all that were lost; his first concern was about changing their spiritual life and their physical transformation. Jesus had told

those that He healed to go and sin no more. Jesus was always among the people, all people.

Deconstruction calls us to be where the people are and among those that are in need, spiritually and physically. Greg Laurie in one of his Harvest Crusades made a statement that “many Christians operate in a bubble. We listen to Christian music on our IPODS, watch Christian television, come home to a Christian home and meet and play with Christians.” Most Christians have little deliberate interaction with the non-Christian population (un-churched). Now this is contrary to the example of Jesus while he was on the earth. In Luke 5:30-32 the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.” As in Jesus’ time so it is today many Christians are shielded from the huge harvest of souls. What has developed because of this isolation was the proclamation of the condemnation Gospel. The Un-churched sees the church as harsh, insensitive and unkind. The church was quick to condemn rather than offer the plan that God has for the entire world. John 3:16 and 17 tells us that “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.” What we have in the example of Jesus is one of unconditional love. This is an example that we should follow, loving others first without condemning them or ignoring them for whatever reason. Jesus did not bring a message of condemnation; he brought a message of love and reconciliation. What we have is a society that has no tolerance for the “preach at

you” sermon; they want to see the actual demonstration of God’s love wrapped in compassion. The church has now lost that influence on culture and educational system. The impact of the church’s testimony has been lessened in the Un-churched world at large because of this isolationism attitude. It is time the Church gets out of the closet. Let us deconstruct in order to return to the missional call instituted by Christ.

Conclusion

As I pondered my experience my research in Pastoral Care I noticed that there are several points to consider pertaining to Pastoral Care and the various issues that the pastor has to tackle. What is my role in the life of my congregants before, during and after their crises? This was a key question that the Pastoral Track has led me to ask myself. The answer to this question took form during our discussions. It became clear that I do not need to provide every answer and I just needed to be present. As a matter of fact I do not have all the answers and I should not feel inadequate about this fact. As a pastor it is not my job to provide all the answers to all the “whys” of the sufferer. My role is to follow the person who is mourning or going through their crisis and provide the climate that is not filled with pre-judgments and prejudices. The other role is that of providing an atmosphere for the congregants to discover meaning to their life before they are hit with crisis. Those persons who have discovered their meaning to life are able to better deal with suffering.

As a pastor I often spend a great deal of time helping my congregants prepare for life after death. During the class it was made clear that there should also be focus on life before death, and preparing for the various issues before one dies. Becker in his book

The Denial of Death, said people hide their fear for death because we have not dealt with it frankly and openly. Therefore conversations about health proxies and DNRs are topics that as a pastor I should facilitate.

As I journeyed alongside those who are hurting or struggling with various issues relating to death and dying I have had to put my own feelings aside. In order to be able to do this I have to address my issues before I can effectively help others. One of the areas that I must be comfortable with is being knowledgeable about my theology.

Theology with regards to end of life issues, salvation, miracles, and other personal issues must be clearly understood. This level of comfort will allow me to be comfortable with others even though they might have a different perspective or theology. This understanding will help in dealing with persons on the issue of death and dying. A thorough understanding of my theology will help to identify my hot buttons in this area. A key point that needs to be understood is that being healed is not the same as being cured. Healing has helped persons to deal with one's ability to handle issues even if they are not cured. This person still has the scars or evidences of suffering but the hurts do not control him. This relates well to pastors and how they handle their hurts or issues.

The other lesson that came out of my research is that as I journeyed with those who are going through crisis I should be careful to walk along side them and let them lead. A touch, the simple lingering touch says that you are present. This is the key to most persons who are going through their suffering; they want to know that they are not alone. Just being in the presence of someone who is dying or suffering is more important than having something to say. People grieve in different ways and as a pastor I should be conscious of this fact. In dealing with death, my focus is to help those who are facing

death. Persons who are facing death often are concerned that they will not be remembered and this can lead to fear of dying.

CHAPTER 5 A BIBLICAL PROSPECTIVE OF MISSIONS

Introduction

There are several themes that are illustrated in the Bible relating to different aspects of mission.²⁴⁵ Two of these themes are: the main object of mission, and the structures involved. Having a comprehensive and practical understanding of this mission(s) should propel people to act out their missional call. In the book of Acts chapter 10, this message of hope and salvation through Jesus Christ transformed not only Cornelius, but also his entire family and Peter. God is the underlying connection between Peter and Cornelius. God is both sending the seeker and preparing the messenger, “missionary”, disciple. The stories of Peter, Cornelius, and Paul’s efforts communicate a great deal about “mission” especially with regards to the theory of unity and acceptance of new converts into the Church.²⁴⁶ By using Acts as the framework, we will examine how Luke’s account of the early church keeps pulling Peter and Paul back to Jerusalem, as well as how this impacts the structure and Biblical practices of the early Church regarding mission.

²⁴⁵ For further reading these various themes read Henry Chadwick book *The Early Church (The Penguin History of the Church)*. Revised ed. Boston: Penguin (Non-Classics), 1993, Page 13-20.

²⁴⁶ Ibid., 21-22.

A complete understanding of the terms “mission”, “missional” and “missions” will help to put into perspective our relationship to the Biblical mandates regarding this “missiology” in our context. “Mission” or “missionary” endeavor is often defined as one going to a foreign country to bring the gospel to the people of that country, while attending to some of their physical needs. Hans Hoekendike in his book, *The Church Inside Out*, he identified a divide that began from as early as the first century and continued until the early twenty first century (the colonial era saw the full manifestation of “Colonial Era Model”). The Colonial Era Model saw Europeans as being churched and the rest of the world as objects of “mission”, the unchurched.²⁴⁷ Mission and church planting ignored the local context and replicated the European context in the local contexts. While this is true, it is worthwhile to construct a complete picture of missions. The process of being “missional” sees both the missionary and the object of missions being transformed. Here, a message is being delivered to both parties. This will include understanding that the “God-World-Church” or “God-Church-World” models are synchronized with the teachings of the Bible. It is also helpful to understand what the Bible is communicating about “missions” in the book of Acts, specifically dealing with Peter’s encounter with Cornelius. It will be prudent as well to examine the influence of Cornelius’ servant on Peter. This will help us to understand the role they played in “missionizing” Peter. I also believe, unlike Hoekendike, that God is working through the Church to reach the world (God — Church — World) as well as drawing the world to Himself through the Church.

²⁴⁷ The History Guide contains the complete content of three undergraduate courses in European history <http://www.historyguide.org/ancient/lecture26b.html> (Access 2010).

The Preparation of the Jew and the Gentile – Acts 10:1-8

The Book of Acts has provided a unique view of missions; it has illustrated in many stories the complete picture of missions. The views in Acts show missions within the context of the Church. It also highlights the prominence of the Holy Spirit within the context of missions. The presentation of the Gospel message is paramount in the effectuating of the mission. The story of Peter's encounter with Cornelius identifies a new paradigm of "mission(s)"; the Holy Spirit sent Peter and Cornelius on a mission, a mission towards each other. This mission was to move each of them closer to His nature. Peter was directed to see people as God sees people. Cornelius was led to experience salvation as a gift that is not deserved or earned, thereby entering into fellowship with God.

The book of Acts is all about missions, and clearly, the nature of God is mission. Therefore, we can conclude that Acts is about the Mission of God and the participation of humans in God's mission. The Church, in its participation in God's missions, has to embrace missions in all aspects of its polity and structure. To fully understand missions in Acts we should look at God in action in Genesis, and through His sending of Jesus as Lord, Savior, and soon-coming King. The Gospels will provide an insight into the practical application of God's mission through the life and work of Jesus. This was culminated on Calvary and sealed with His resurrection, ascension and promised return.

Missions are solidly Biblical. The fundamental idea that is put forth in the "classical understanding" is that of personal decision followed by a response to the call, commissioning and sending to bring the good news (gospel) to everyone by demonstrating love. This holistic approach to missions is necessary if the missionary

(disciple) is going to fulfill his/her Biblical call. It is in the sending of the Church with the good news of forgiveness, reconciliation, restoration and love that mission is fulfilled. This message is holistic and is rooted on Biblical doctrines working through the Church.

In John 5:24 Jesus said, “Truly, truly, I say to you, whoever hears my word and believes him who sent (πέμψαντα²⁴⁸) me has eternal life. He does not come into judgment, but has passed from death to life.” Here, Jesus was laying the foundation for what would later develop in Acts. He confirms that it was God who sent Him to provide eternal life to all who believe. Jesus stated in John 14:16 and 17, “And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.” It was God that was actively sending both Jesus and the Holy Spirit to provide eternal life. This is demonstrated in the second chapter of Acts as the Apostles were filled with the Holy Spirit and were empowered to preach the gospel. This resulted in the first actual demonstration of the application of missions. Many persons from different backgrounds all heard the same Gospel, believed and were saved. It was this group that will be sent because of persecution throughout the world with the gospel message. Wherever these new converts went, they established churches. They shared the same structure and practice as the Jerusalem Church.

Therefore, it is pertinent to go back to Genesis to understand the nature of God; it is only a Supreme Being within the context of ultimate power and knowledge that could enter into such a mission. From the beginning God wanted a people that would have a

²⁴⁸ Pronounced “pempsanti”, meaning dispatch.

will to choose between obeying Him and disobeying Him. Having this power to choose, human beings will in turn choose God. It was with this intention that God sent Himself to make man. When the relationship between man and God was broken, God provided a pathway back to full fellowship through His Son Jesus Christ. Once we confess and repent of our sins and accept Jesus as our Lord and Savior as Francis Dubose stated, we would now become missionaries, the sent ones.²⁴⁹ These missionaries are following the classical view of mission as indicated by Francis Dubose in his book *God Who Sends*.²⁵⁰ The principle here is the nature of God as *Missio Dei*, the Mission of God.

Missio Dei, meaning the Mission of God, was articulated by Karl Barth in 1932 and then by Karl Hartenstein in 1952 as a “response to the International Missionary Council missions conference at Willingen, Germany.”²⁵¹ The point was made that mission is who God is and that the Church exists because there is a *Missio Dei*, Ed Stetzer shared this sentiment from Dubose’s book, *God Who Sends*. Why limit the meaning of mission to sending? The answer is because that is what mission means πέμψαντα²⁵² dispatched. If we are to capture this essential idea, we must be guided by the discipline of that idea. “Since mission and sending have essentially the same meaning, we look for its meaning in the message it conveys in Scripture just as we look for the meaning of covenant, kingdom, grace or any other Biblical concept through that

²⁴⁹ Francis M Dubose, *God Who Sends: A Fresh Quest for Biblical Mission*. Nashville, (TN: Baptist Sunday School Board), 1983..159-160.

²⁵⁰ Dubose, *God Who Sends*, 159-160.

²⁵¹ Ed Stetzer, president of LifeWay Research and LifeWay's Missiologist in Residence, http://www.edstetzer.com/2007/09/meanings_of_missional_part_4_t.html (Access 2009).

²⁵² Pronounced pemp santi, meaning dispatch.

precise language, at least at the outset.”²⁵³ The original intention was to focus on the mission of God. This reasoning moved the conversation about mission beyond the ecclesiocentrism and individualism of the time. Ed Stetzer said, “The emphasis was put on God's mission rather than ours, as we participate with the Triune God in what he is doing.”²⁵⁴ Johannes Hoekendijk sought to redefine the *Missio Dei* as larger than the Church-adopted missions as God working outside of the church and he advocated the move toward the more liberal view of mission in the 1950s.

Clearly demonstrated in the story of Peter are these principles; he understood that he was prepared and was sent to Cornelius, and his obedience acknowledges that he recognized the nature of God regarding missions. His message was about the redemptive power of Jesus, clearly that was the message. Stetzer continues, Peter was “sent to witness about God's loving nature through ministry and to be sent to witness to God's salvific work through evangelism.”²⁵⁵ Peter did not just preach but he also had fellowship with Cornelius and his family, Acts 10:48. The story ends with the joyous redemptive act of Jesus in saving Cornelius and his entire household. In essence, “mission accomplished”, Peter and Cornelius were converted. Peter was able to fellowship with the Gentile and Cornelius was now in fellowship with God and Peter, along with those who came with Peter. The mission was a success because the intended purpose was to bring a message of redemption through Jesus Christ, as stated in Acts 10:21-24. God sent Jesus, and His mission was a success because of what was done on

²⁵³ Dubose, *God Who Sends*, 25.

²⁵⁴ Ed Stetzer, president of LifeWay Research and LifeWay's Missiologist in Residence, www.edstetzer.com/.../meanings_of_missional_part_4_t.html (Access 10/14/2009).

²⁵⁵ Ed Stetzer, president of LifeWay Research and LifeWay's Missiologist in Residence, http://www.edstetzer.com/2007/08/thursday_is_for_theology_of_mi.html (access 2009).

the cross. Ultimately, if Jesus performed only miracles: healed, fed and raised the dead, but did not die, and rose from the dead, then his mission would not have been completed. Jesus struggled with continuing the mission in the Garden of Gethsemane in Matthew 26:39-41, but in the end He recognized that it was the Father that had sent Him; it was the Father's mission not His. I believe that considering this fact that Jesus died and rose again, any mission has to have, as its foundation, conversion based on a belief in Jesus Christ as the only way to heaven. Since the emphasis is on Jesus, missions have at its core the gospel, repentance, and the good news of salvation. This story of Jesus' life and work, is the message that Peter took to Cornelius in Acts 10:36, "As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all)," This is what Jesus wants of all of those who believe and accept Him to bring to the world the Gospel; this is the mission that is demonstrated in Acts.

This passage of scripture in Acts 10 began with the seeker, Cornelius. Even though he was not a Jewish proselyte (Gentile converted to Judaism), his actions imitated those of the Jews. What is demonstrated in this passage is that good acts and the desire to do good things are not sufficient to merit salvation. It is noticeable that God does recognize our desire to live morally and our efforts to search for Him. Bearing this in mind, the passage began its introduction of Cornelius by describing his character: prayerful, compassionate (10:3–6), and obedient (10:7–8).

These three parties are involved in missions: the seeker, the messenger, and God. It is God that is the common denominator in this equation. If God had not instructed Cornelius to go seek out Peter, a Jew, it would be unlikely that Peter would have gone down to Cornelius without the power of the Holy Spirit. The vision had to be shown

three times before Peter was moved to follow God's instructions. The holistic approach in missions can be seen in these introductory verses in Acts 10. His physical location, his community, his occupation, his means of financial stability, and his religious persuasion identified Cornelius' character. If one is going to be true to the practical application of mission the missionary must seek to know every aspect of the seeker. He was not just one of "those people", no; he was Cornelius from Caesarea (10:1), located twenty-seven miles north of Joppa. Joppa was a major seaport and the seat of the Roman procurators of Judea. Cornelius was a soldier that commanded a regiment of soldiers. A regiment was a military unit of six hundred men. He was a religious person who sought to do good deeds, but he was not converted to the Jewish religion. In order for missions to be complete we have to be concerned about the entire person, not just his soul or the destination of his soul. Our efforts to become missional must consider this process as an investment.

God saw the actions and intention of Cornelius; he was crying out for a relationship with God. Cornelius wanted to know more about God. God did something that was amazing, he sent Cornelius to go find Peter. The Gentile was sent to find the Jew, just the same way today where many unchurched persons are sent to the Church. If the Church can see that God is working on the good intentions of people and will reach out with the gospel message, what a marvelous expansion of the Kingdom of God this would be. People have begun their search for God by doing the morally good deeds. In Acts 10 it was Cornelius' actions that moved God to send Peter to him. Peter, the converted one, the Apostle, was not thinking about the Gentiles at this point. God called Peter, converted Peter, and sent Peter to the seeker. The Church should see that it is

instituted not for itself, but to carry out or participate in the mission of God as directed by Jesus and enabled by the control of the Holy Spirit.

In Acts 10:4-5 we see that God reached out to Cornelius after he reached out to God. Luke continues to make the point that God said to Cornelius through an angel, “And he stared at him in terror and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have ascended as a memorial before God. And now send men to Joppa and bring one Simon who is called Peter.” Here God was working on the heart of the seeker (Cornelius) before the messenger (Peter) was brought into the picture. God responded to the seeking of Cornelius and later he had to go to Peter and teach him and then send him to Cornelius. This is significant in understanding the mission of God. As the Church fulfills its missional call, we must always wait on the call of those who are seeking, preparing and being commissioned of God through the Holy Spirit. We cannot force change; instead, we should lead change by following the direction of the seeker. Peter first requested of Cornelius why he had sent for him. Once the reason was known Peter was able to lead Cornelius to the point where the Holy Spirit was able to receive him. This is the call of the seeker’s search to know more about God. God has planned it so we can all reach out for Him no matter where we are geographically. We can see this in Paul’s encounter on Mars’ Hill in Acts 17:26 and 27. Paul said, “And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us.” The calling or seeking can be direct or indirect. It could be vocal or through circumstances. The call can come in different ways. If we allow the Holy Spirit to lead

then we will be sent directly to those who the Holy Spirit has prepared to receive the gospel message. Missions are not what we think we should do or where we should go, but missions is the nature of God. Mission is what God has planned, where God wants us to go, and what He wants us to do. God is intricately involved in directing and leading the seeker and the messenger.

Peter's Vision - Acts 10:9-16

John 3:16 identifies what God's mission was all about; God loved the world so much so that He sent His Son to die for the entire world. This is the point of the Peter's vision; God is not partial to any one ethnic or racial group (10:15). Who could sit around the table? God told Peter anyone that He permitted could sit around the table and fellowship no matter who he or she was or to which race or people group he or she belonged. In addressing the cleanliness, this was an issue directly relating to the Mosaic Law (Lev. 11). The old was now fulfilled, but Peter was still learning what was old and what was new. Unlike the ritual of the priest making things clean which sometimes left some on the margin. Now the one that is responsible for making things clean is God and He is an impartial God. In Jesus Christ, no person was unholy or unclean as stated in Acts 10:28 and Ephesians 2:11–22. The Jews in Jerusalem were still holding on to the Mosaic laws even though they were fulfilled in Jesus. Paul, in his writings to the Ephesians, reminded them that all people were united in Jesus Christ by His death. He told them, "Jesus united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us." This was done in order to end the system of laws with its commandments and regulations in order to create "in himself one new

people from the two groups.” Thus, Paul concludes in Ephesians 2:17 “He brought this Good News of peace to you Gentiles who were far away from him, and peace to the Jews who were near.” Jesus addressed this in His address to an expert in religious law in Matthew 22. He told him that the most important law is to love God, as stated in Matthew 22:38 and 39, “This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’” Jesus continues to make the point in verse 40 that all “the demands of the laws and prophets are based on these two commandments.” This was accomplished through the life and work of Jesus. In him all the laws were fulfilled. Jesus’ mission was to fulfill the law by becoming the sacrifice and the priest. Since Jesus is the fulfillment of missions then all missionaries should look to Him as an example of how missions are carried out. Peter said, in Acts 10:39, “And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree.” Peter continued to let Cornelius know that they had “ate and drank with him after he rose from the dead.” Peter was now able to eat and fellowship with Cornelius, have been cleansed of his prejudice.

Missions call us out of our zones of prejudice and into God’s pavilion of acceptance in Jesus Christ. Once God has granted this status through His Son then that person is free, as stated in John 8:36, “So if the Son liberates you [makes you free men], then you are really and unquestionably free.” In Peter’s vision, we see God, through Jesus, breaking down that dividing wall, the old food restrictions were no longer needed since God had made it clean. The lesson to learn in this passage is that the Church should not be in the position of categorizing people. That is God’s prerogative. The Church should be evaluating itself. We should ask the following questions: Are we ready to be

used by God? Are there things that need to be taken out of our lives in order for God to use us?

Leading up to the interaction between God and Peter, was Peter's empowerment by the Holy Spirit in Acts 2; it was here that the fulfillment of Jesus' promise was completed. From that day until our times, the Spirit has been actively involved in missions. It is the Spirit that draws the seeker and leads the preacher. The Holy Spirit was involved in anointing those at the day of Pentecost with the intention that they were going to proclaim the Gospel to everyone. The stage was set, Jesus told the disciples in the Gospel and Acts that they were to go and bring the good news to everyone. He also promised them that they would be baptized with the baptism of the Holy Spirit. This baptism would enable them to be effective in carrying out the message. The disciples assembled in Jerusalem and received the promise of the Holy Spirit. This empowerment (anointing) enabled them to present the gospel to those who were in Jerusalem. It was the Holy Spirit that enabled them to bring this gospel message to those in Jerusalem in their individual tongues. Therefore, missions that is of God is Spirit-driven. On the day of Pentecost many got saved, they came from different nations and were now in Jerusalem; they would go back home with a new message and a new mission. This is the beginning of the fulfillment of the missions. History has recorded the spread of the gospel from Jerusalem to the rest of the world. This began with a few Christians who were obedient, anointed, and Spirit-driven.

Here in Acts 10, we see Peter concerning himself about his personal well-being and his spiritual health. Peter was using his time to be in the presence of God. Just like Cornelius, Peter was seeking the face of God and God was able to use him in His

missions. If the Church is going to be in the will of God, then the Church has to be always seeking the face of God in prayer. As Peter was seeking God, God met him, and commissioned him. God gave him a message; this message was one of inclusion. This inclusion is based on God's criteria. In Acts 10:15, God said to Peter, "What God has made clean, do not call common." Note here that it is God, not us, that cleanses. The Bible is the word of God and contains the requirements for being clean. Jesus said that no man could have a relationship with the Father except through Him. This requirement is the message that Peter was being prepared to bring to Cornelius, a message that is holistic in its approach. Cornelius was a devoted and generous man; but those were his actions. In order to complete the holistic approach, he needed to experience the grace of God through faith in Jesus Christ, a message that is of God, as demonstrated in the life of Jesus. Peter recounted this in Acts 10:38, "how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." Peter's act of obedience began the practical demonstration of the missional call. Missions, as Peter now saw it, is about reaching out to all people regardless of who they were or where they were from and what they had done. It is as Jesus said that God loves the world. Peter said, in Acts 10:34-35, "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." Clearly it is God that sets the criteria that we should follow. This is important since humans cannot see the intent or content of one's heart. God knows everything and sees everything therefore when He says that someone has been made clean then he or she is clean

God's Agenda

Andrew Knowles said, “Through them, the gospel breaks down one of the greatest barriers of the day — the prejudice and racial hatred between Jews and Gentiles. As a result of his experience, Peter realizes a tremendous truth: ‘God has no favorites!’” (10:34).²⁵⁶ John 3:16 identifies what God’s mission was all about; God loved the world so much so that He sent His Son to die for the entire world. This is the point of the Peter’s vision; God is not partial to any one ethnic or racial group (10:15). Who could sit around the table? God told Peter anyone that He permitted could sit around the table and fellowship, no matter who he or she was or to which race or people group he or she belonged. Note carefully that it is the Spirit that draws the seeker and leads the preacher. The Holy Spirit was involved in anointing those at the day of Pentecost with the intention that they were going to proclaim the Gospels to everyone. The stage was set, Jesus told the disciples in the Gospel and Acts that they were to go and bring the good news to everyone. He also promised them that they would be baptized by the baptism of the Holy Spirit. This baptism would enable them to be effective in carrying out the message. The disciples assembled in Jerusalem and received the promise of the Holy Spirit. This empowerment (anointing) enabled them to present the gospel to those that were in Jerusalem. It was the Holy Spirit that enabled them to bring this gospel message to those in Jerusalem in their individual tongues. Therefore, Missions that is of God is Spirit-driven. As you read the book of Acts there is a resounding affirmation of the Apostles’ dependency on the leading of the Holy Spirit. They never made a decision, no matter

²⁵⁶ Andrew Knowles, *The Bible Guide*, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 546.

how insignificant it might be, without hearing from the Holy Spirit. They were not ashamed to say that the Holy Spirit told them to do or say something. Their work was prosperous because of their reliance on the leading and direction of the Holy Spirit.

The lessons that the Children of Israel learnt the day when they faced their destiny against Amalek, in Exodus, are lessons we can draw from as we seek to follow the leading of God. There has to be a general understanding that because we are on God's agenda that does not exclude us from the attacks of the enemy. It is a surety that we will be attacked. Our very presence will pull our enemy towards us. Since we are invading the territories to which the enemy has full, unhindered access, we will become the target of constant attack. Moses instructed Joshua to select certain men to go and fight. Not everyone went out to fight, only those that were fit for that type of work. God chooses to work through shared responsibility; while Moses, Aaron, and Hur were on the mountain Joshua was leading the fight. There are some things that only God can do, and there are those things that He can do but chooses to invite us to join Him on His agenda.

Peter's Goes To Caesarea – Acts 10:17-33

Peter's reformation, however incomplete, led him to the servants of Cornelius. He was now prepared to meet them and was open to the request to go back to Caesarea. The storyline is powerful; Peter was challenged by God to break down the wall of partition and to look for opportunities to present the gospel, no matter where or to whom. Peter was now armed with the directive of God to go to Cornelius. This was monumental, as Peter recounted before Cornelius, in Acts 10:28, he said to them: "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of

another nation, but God has shown me that I should not call any person common or unclean.” This was huge; Peter was breaking the Law of Moses in order to fulfill the Law of God. It should be noted that the Laws, as given, were in three categories: Moral laws, Civil laws, and Ceremonial laws.

The Ceremonial law was the law that was broken. The primary point was not that Peter should change his diet, but that God had dissolved the traditional distinction between Jew and Gentile. The concept that was reinforced and that became foundational for the future unity of the Church’s proclamation of the gospel, and missional outreach is that God does not look on us from a race or people group perspective. God sees us all as His people who need to come to Him in fellowship. The Church was expanding and the Gentiles were being incorporated into the new group, through these groups of organized Christians the gospel was going to spread. The irony in this story was that Peter was okay with staying with and eating from a Jew that was ceremonially unclean, but he would not visit a Gentile that by all accounts was more clean than the Jew. That was the case until he met Jesus and was converted. Peter declared now I know that God is not partial, He is no respecter of persons.

The Church is the vehicle that God is using to advance His Kingdom. The early Christians did not look to destroy the temple; they sought to transform the temple. In Acts 3:1, we are told that two consecrated men - Peter and John - were on their way to the temple to pray. In chapter 4:32–35, we are told that the believers sold their possessions and freely shared with each other within the context of the temple worship. This new paradigm was that the temple was extended to home church. When those who were in charge of the temple did not open their hearts like Peter, the Holy Spirit opened up new

opportunities for communal worship. It is important to understand that the Church is the vehicle that was authorized to bring the gospel to the world. Jesus, Peter, Paul, and the apostles all performed their missional calling within the context of the Church and the institutional structures. Tim Keller said Christians “believe that the Triune God created the world, that humanity has fallen into sin and evil, that God has returned to rescue us in Jesus Christ, that in his death and resurrection Jesus accomplished our salvation...he established the Church, his people, as the vehicle through which he continues his mission of rescue, reconciliation and salvation.”²⁵⁷ Paul and the Apostles kept going back to Jerusalem as the foundation, as evidenced in Acts and the writings of the Pauline Epistles. Luke showed in his account of the early Church how Paul kept going back to Jerusalem as his home, or center of structure. It is quite evident that whenever there is a lack of Biblical foundation and structure there is a potential to wander away from the message of the Bible and the structure of the Church. It is most pronounced in Paul’s interaction in Acts 15 as he defended the Gospel of Grace. Both Paul and Peter worked within the context of the early Church to spread the gospel. They knew, like Jesus, that this sending, according to the Bible, was not directed at the institutional structures of the Church, but towards the people.

Darrell L. Guder in his book, *Continuing the Conversation of the Church*, posited, “The evangelistic organization, with no negative intention, tends to proclaim something less than the full gospel. Such reductionism” he continues, “stands in obvious tension with an incarnational approach to mission, which is committed to Biblical integrity and

²⁵⁷ Timothy Keller. Reason for God Belief in an Age of Skepticism. New York: E P Dutton, 2008, 2008. 121.

fullness.”²⁵⁸ I believe, like Guder, that God’s gracious work starts with the calling and organizing of the Church with the specific purpose to carry the good news.²⁵⁹ This news is all about the life and ministry, death, resurrection, and promised return of Jesus Christ. The Church, according to Acts 1:8, is God’s witness to today’s generation. The gospel is truly good news because the events of Jesus are the fulfillment of God’s loving decision to heal the broken creation. The center of this gospel message is evangelism; Guder argues, “Evangelism is the communication of the gospel... Jesus intended the mission of the apostolic faith community as necessary consequence of God’s redemptive work for all creation.”²⁶⁰ It is through the Church that this message was to be carried to the entire world. It was at the day of Pentecost, according to Luke, that the Church was born. Here, through the power of the Holy Spirit, the purely Jewish believers were led to opening their ranks to receive men and women of all nations, races and tongues to form the new community. This new community was now empowered to spread the Gospel. To accomplish this, David Bosch stated, “Jesus’ self-definition was consistently challenging, as stated in Matthew 15:1-9, the attitudes, practices and structures of the people of his time”²⁶¹, there were certain groups that were excluded and Jesus always reached out to them. This was the Master teacher, teaching by example. Guder said, “Jesus’ own ministry with his disciples was his equipping of the future Church for mission.”²⁶² Throughout the book of Acts and the Pauline epistles we see the early

²⁵⁸ Darrell L Guder, *The Continuing Conversion of the Church* (The Gospel & Our Culture Series), (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2000), ix.

²⁵⁹ Guder, *The Continuing Conversion of the Church*, 2.

²⁶⁰ Ibid., 49.

²⁶¹ Bosch, *Transforming Mission*, 31.

²⁶² Guder, *The Continuing Conversion of the Church*, 51.

Christian community's understanding of itself to be a witness to the work of God through Jesus. They were eyewitnesses, and this convicted them and called them into action; this is seen in Paul's defense in Acts 15. I concur with Guder that Paul's emphasis was on the "calling and formation of the Christian Church as a community of witness", this can be seen in Eph. 4:1; I Thess. 2:12; Col. 1:10 and Rom. 12:1.²⁶³

This living organism, the Church, is the body of Christ. The Church is not restricted by a denominational affiliation or religious organization. The Church of God transcends labels and affiliations. Jesus Christ established the Church for the work of ministry, basically to be a witness to the love that God has for all creation. The term *ekklēsia*, describing the Church, "indicated the self-consciousness of the early Christians, who saw themselves as the continuation of what God had begun in the wilderness with the nation of Israel, called together by the proclamation of the gospel for the purpose of belonging to God through Christ by the power of the Holy Spirit (see, for example, Acts 19:39)." ²⁶⁴ The Aramaic word for Church was represented in the Greek by EKKLESIA,²⁶⁵ which means to assemble. A more refined definition is: a few Christians associated together in observing the ordinances of the gospel are an ecclesia according to Romans 16:5 and Colossians 4:15.²⁶⁶ The Holy Spirit in Acts 10 led Peter to this understanding. Jerusalem was the structural representation that was used to advance the

²⁶³ Guder, *The Continuing Conversion of the Church*, 51.

²⁶⁴ A. Scott Moreau, Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, Baker Reference Library (Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000), 192.

²⁶⁵ Bosch, *Transforming Mission*, 165.

²⁶⁶ Rom. 16:5 Also give my greetings to the Church that meets in their home. Greet my dear friend Epenetus. He was the first person from the province of Asia to become a follower of Christ. Col. 4:15 Please give my greetings to our brothers and sisters at Laodicea, and to Nympha and the Church that meets in her house.

message of the gospel, and salvation came to all, whether they were in Jerusalem or in Asia Minor, whether they were Jews or Gentiles. Wherever they were, as long as they believed in the message of Jesus' sacrifice for them and trusted in Him as their Savior, then they were now part of the Church and were free to establish churches in their local context. In Acts, we see Paul going back to Jerusalem to settle disputes against the churches that were organized in the Gentile regions. Jesus was seen often teaching in the temple, and in Matthew, pointed out that the structure was not being used for the intended purpose of praying to God the Father. The movement that began in Jerusalem extended beyond the borders and religious structures of Jerusalem. There was a respect for Jerusalem such that some churches would even send alms back to Jerusalem to help the poor there. The Apostles would travel to the Gentile regions but come back to Jerusalem to settle disputes around doctrines.

David Bosch posits that the integration of the early church was demonstrated in the acceptance of the Hellenist Jewish Christians into the new community. He said, "by translating Jesus' message into the Greek language, this community became the "needle's eye" through which the earliest Christian (kergma) found a way into the Greco-Roman world"²⁶⁷ this was demonstrated by the church at Antioch in Acts 11. He continues, "There were to be no church apartheid in Antioch. Jews and Gentiles ate together."²⁶⁸ This new paradigm was not quickly adapted in Jerusalem. What began with Peter and Cornelius was a model to extend to the other areas of Gentile conversion and acceptance into the Church. Bosch states that in Acts 11 there was "little joy when Cornelius was

²⁶⁷ Bosch, Transforming Mission 43.

²⁶⁸ Ibid.

converted, only horror over the fact that Peter had entered the house of uncircumcised men and eaten with them.”²⁶⁹ Even after Peter’s spiritual encounter and witness to the conversions in the Gentile world, he refused to eat with the Gentiles when certain Jewish delegation came from Jerusalem (Gal. 2:12), it took Paul to correct Peter and later defended the acceptance of the new Gentile believers into the community at Jerusalem (Acts 15). It is clear that the integration of the Gentiles was not without its own struggles. This, however, did not stop the spread of the Gospel. One would wonder if the face of the Church would be different if the Jews in Jerusalem were more opened to accepting the Gentile Christians into their ranks without forcing them to practice certain rituals. Change came to Jerusalem from the outside in; it was those that were sent who came back with the exciting news of the fast-growing Church in the Gentile world. Therefore, since Jerusalem did not lead this new paradigm, the Holy Spirit led the Gentile conversion and acceptance to Jerusalem forcing the Jews to send out delegation to confirm that the new churches met the guidelines of followers of Jesus.

The Gospel Message: Peter’s Address – Acts 10:34-43

The gospel message is all about Jesus and what He did and is going to do. Peter summarized this in Acts 10:37-41. The commission to go and preach was given by Jesus in Acts 1 and the authority and power to preach was given in Acts 2. The revelation for mission was given in Acts 10 that laid the foundation for the selection of Paul and Barnabas in Acts 13:2 where the Holy Spirit instructed, after they were worshipping the Lord and fasting, “Dedicate Barnabas and Saul for the special work to which I have

²⁶⁹ Bosch, *Transforming Mission*, 44.

called them.” Paul later became the face of missions to the Gentile world. The gospel must be grounded in the Bible and consist of the message of Jesus’ life, work, death, resurrection, ascension, and promised return. Those who have first received the Gospel Message must carry out this message, and the Church is the organism that has been authorized to deliver this message. The work of the Holy Spirit, as promised by Jesus in John 16:6-11, is clearly at work in the story of Peter and Cornelius. Jesus said “But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.” The Holy Spirit was going to convict the world, in this case Cornelius. In the case of Peter, the Spirit’s ministry of guidance and revelation of truth was demonstrated. Finally, the Spirit wanted Peter to present Jesus to Cornelius. This ministry of representation, according to John, is demonstrated through us who represent Christ here on earth.

We understand that the gospel message is sent to the world, not just to one group of people. Matthew 28:20 said, “go into all the world” and in Acts 1 it gave more detail as to the meaning of the world: “And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth.” Again we see the Holy Spirit taking the lead in first equipping the messengers before they were sent. Those in Jerusalem on the Day of Pentecost were anointed by the Holy Spirit

and sent to bring the Gospel message. They sometimes struggled with the fact that many were accepting this message, but that did not stop the spread of the Gospel. Peter was one who struggled with seeing the world outside of Jerusalem and the Jewish context.

The Holy Spirit however gave him a lesson; this lesson was that God is impartial and all need the Gospel. As the Holy Spirit taught Peter, we need to listen to the voice of the Holy Spirit speaking to our hearts on this matter as stated in Acts 10:15, “Do not call anything impure that God has made clean.” We are to be willing to take the gospel message to the world, and have no exception. Once Peter understood the message, he was able to go into Cornelius’ home and present the gospel and fellowshiped. This was a remarkable accomplishment, a Jew not only going into a Gentile’s home, but he was staying for a while and eating with them. The food was not declared clean by Mosaic Law but by the fulfillment of the Laws through Jesus Christ. He was truly a missionary. A missionary is simply a messenger, bringing the good news of salvation through Jesus Christ. As we endeavor to bring the gospel and assume the mantle of a missionary, there must be an understanding of contextualization of the gospel, wherein the message does not change, but the application of the message in the local context will vary. This is true of Paul in Acts 17 when he spoke to the Athenians about their monument to the unknown God. Paul used their context and presented the Gospel. In the July 2010 Christianity Today issue in the article, “Love where you live”, J. R. Kerr said, “A city gets transformed when neighborhoods marked by the gospel are redeemed. To do that, we need to stay 20 or 30 years.”²⁷⁰ This missionary enterprise is an investment, or a life commitment.

²⁷⁰ Collin Hasen, “Love Where You Live” *Christianity Today*, July 2010, 36.

The Colonial Era Model of missions continues to today according to Paul G. Hiebert's essay, *The Gospel in Human Context*. "The Churches that were planted during the Colonial Era emulated western Churches in theology, worship and Church polity." Critical Contextualization is necessary in missionary endeavors. "The gospel must be Biblical but relevant to the context. If the early missionaries adjusted too little, these missionaries in the twentieth century accommodated too freely and the result was syncretism."²⁷¹ Every culture possesses both good and evil, and Christianity has the potential to transcend any cultural ethos if the missionaries are allowed by the Church to do so. Even in church-planting efforts, contextualization must be an active part of the planters' consideration. A new paradigm, or a rediscovered paradigm, has emerged. According to Paul G. Hiebert's essay, *The Gospel in Human Context*, "In recent years Evangelical missiologists, especially anthropologists, have emphasized the importance of contextual hermeneutics. A contextual hermeneutics seeks to interpret the scriptures in a way that is Biblically correct but also culturally appropriate and relevant. This approach reflects the importance of the two hermeneutical questions: what did the Biblical text mean originally and what does this text mean for us today."²⁷² According to Hiebert, what we need is a more "contextual hermeneutics & critical contextualization that must be informed by Holy Scriptures, guided by the Holy Spirit and discerned by the Church" if we are going to be true to the Great Commission.

In the essay by Paul G. Hiebert, he identified several types of contextualization.²⁷³ Hiebert posited that contextualization is a critical aspect of missions. I agree with him

²⁷¹ Paul G. Hiebert. *The Gospel In Human Context*, 100.

²⁷² Ibid., 101

²⁷³ Paul G. Hiebert. *The Gospel In Human Context*, 82 – 94.

that all of us participate in some aspects of contextualization. The world is at our doorstep, and we have to minister to people within their context without losing the essence of the Biblical message. Hiebert argues that there are “changing perceptions of contextualization among missionaries and missions scholars. Missions must include social, historical, personal and other contexts in which people are living.” He maintained that minimal contextualization is when one is unaware of the contexts in which they live or the depth to which these contexts shape how and what they think.²⁷⁴ He continues to define uncritical contextualization where there is a watered-down presentation of the gospel leading to syncretism²⁷⁵ (“This would mean the “old religion” would become mixed in with the new Biblical faith and that culture would have more authority than revelation.”²⁷⁶ Critical contextualization tends to seek a balanced approach to which missionary interactions with societies is both true to the Bible and sensitive to the cultures of the particular people group”) and Divine revelation given in human context.

In Acts 10, we see that the Holy Spirit was the guiding hand in this missionary endeavor and that the message was all about Jesus Christ. Peter did not go to Cornelius with a message of cultural change, but one of spiritual revolution. Good deeds do not complete the conversion process, but a full acceptance of the person and work of Jesus does. It was at this point in the message that the Holy Spirit fell on Cornelius and his friends and family who were present. Lawrence O. Richards in his book *The Bible Readers Companion* said,

²⁷⁴ Paul G. Hiebert. *The Gospel In Human Context*, 84.

²⁷⁵ Ibid., 89 – 91 and 107

²⁷⁶ A. Scott Moreau, Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, Baker Reference Library (Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000), 226.

The fact that Gentiles were given this gift, just as the apostles had been on Pentecost (cf. Acts 2), was proof of God's acceptance of Gentiles into the Church. Peter's phrase "at the beginning" (v. 15) suggests that this event was unusual because it involved Gentiles, and speaking in tongues, γλώσσαις (glossolalia), was not a common phenomenon in the early church.²⁷⁷

It was at the introduction of Jesus as the fulfillment of the Scriptural prophecies that the Holy Spirit did what only He could do; He came into their hearts, anointing them with the evidence of other tongues, γλώσσαις (glossolalia). In Acts 10:43, Peter said about Jesus, "He is the one all the prophets testified about, saying that everyone who believes in him will have their sins forgiven through his name."

Before an invitation was given, the Spirit already readied the heart of Cornelius, filled him and anointing him. This process of the Anointing of the Holy Spirit began way back in Acts 10:1. It was evident in Matthew 4 at the introduction of Jesus' ministry and at His baptism by John the Baptist. Cornelius saw something among the Jews that moved him. He practiced two out of the three virtues of the Jews at that time: prayer, alms giving, and fasting. He was obedient to the Holy Spirit and now as the full counsel of the gospel was being revealed he accepted and as a sign of God's acceptance of this Gentile He gave them His Spirit with the sign of the γλώσσαις (glossolalia). Since these two men, the seeker and the messenger, were obedient to the direction of the Holy Spirit, Acts 12 indicated that The Good News spread rapidly, and many more became believers. The message Cornelius heard was the same message that was preached in Acts 2:38, "Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your

²⁷⁷ Lawrence O. Richards, *The Bible Readers Companion*, electronic ed. (Wheaton: Victor Books, 1991), 718.

sins, and you will receive the gift of the Holy Spirit.”²⁷⁸ This is the gospel message; that there is salvation only through Jesus Christ. This salvation requires that one repents as stated in Acts 3:19 and accept Jesus as his or her Lord and Savior as seen in Acts 4:12. Here we have seen the gospel being presented in context of the culture; however, the message did not change and the requirements remained.

When we examine the ministry of Paul, we can see that he was born in a Hellenistic Greek culture, Tarsus; he was a Jew and Roman citizen. To add to the complexity of contextualization as stated in Acts 22:3, “he was educated under Gamaliel as a strict Pharisee?”²⁷⁹ Yet we can learn a lot from the apostle’s presentation of truth that was based on Jesus Christ, and he was more concerned, I think, with critical contextualization of the gospel. Paul did not stray from the fact that Jesus is the Son of God, and that He has provided a way for sinners to reconnect with God through conversion. In Acts 17, we witness Paul on Mars’ Hill, the pinnacle of philosophy, as he gently used their context to present the Gospel. Paul looked around and noticed how religious they were and pointed them to Jesus by speaking in their context. This method can be seen throughout the Pauline Epistles. It is very noticeable in Luke’s writings in Acts 15, about the story of Peter and Cornelius. On the Day of Pentecost Peter preached a sermon that had its basis in the life, work and teachings of Jesus Christ (Acts 3). What developed later was an institution that formed the basis of what we call Church today. The challenge that the early Church faced was how to contextualize the gospel. In the story of Peter and Cornelius this was evident. It took the revelation of the Holy Spirit to

²⁷⁸ W. Hall Harris, III, *The Lexham English Bible* (Logos Research Systems, Inc., 2010), Ac 2:36.

²⁷⁹ Logos Bible Software. http://blog.logos.com/archives/2010/07/mind_the_gap.html?FBF (Access 2010) – Make of Logos Bible Software.

transform Peter.

Presenting the Gospel has to be strategic, holistic, and deliberate. This requires meeting persons in their context and applying the gospel contextually. There is a physical and a spiritual dimension to mission and the Church; if it is going to be effective we cannot continue to present a one-sided Gospel. I agree to some degree with Hoekendijk as he challenged missionaries to identify and integrate with the suffering masses, seeking to realize God's shalom on earth, but he fell short of advocating for a holistic approach inclusive of the Church.²⁸⁰ He went to the left of the evangelical community and focused on social, economic, and political liberation and less on the church as the vehicle to present the gospel message. Holistic approaches to mission are demonstrated in countries like Africa and Latin America; Asian church leaders have embraced Creation Care, an environment mission's agency hosted by God and Creation conference in Kenya. In a recent article in the Christian Today magazine-July 2010, a "faith-based model", in Mize, Mozambique, they "teach rural poor how to use trade to rise out of poverty". The founders of the program (Iris Ministries), Don Kantel and his wife, said, "We are determined to create a holistic model for transforming life among Africa's poorest families through job creation and evangelistic outreach".²⁸¹ Here, they were strategic and deliberate while maintaining a holistic approach to mission. They show the communities how to become self-sufficient economically and at the same time teach them about the life-transforming message of the Bible. In a unique way "the project brings together farming, animal husbandry, long-term orphan care, education, and

²⁸⁰ Johannes Christiaan Hoekendijk, *The Church Inside Out*, (London: Scm Press, 1967), 25-31.

²⁸¹ Cassandra Soars, "A Hand Up," *Christian Today*, July 2010, 13.

newly planted church, all in a sustainable way with indigenous leaders”, a mission geared towards orphans and vulnerable children.

The Holy Spirit Empowers the New Witnesses – Acts 10:44-48

What a conclusion to this story. Peter, a Jew, under the leadership of the Holy Spirit was instructed to go see Cornelius, a Gentile, who was practicing several Christian virtues. He had a desire to please God and to know more of God. Therefore, the Holy Spirit led him to send for Peter to explain to him the full gospel of reconciliation and restoration through Jesus Christ. The messenger had to be converted and brought in line with the mission of God, that God is no respecter of persons and that all are welcomed to the family according to the requirements of Jesus Christ. It is clear that the Spirit responded to Cornelius’ good deeds; which was an indicator of where his heart was in wanting to please God. In order for the circle of missions to be completed, both the seeker and the messenger have to be seeking the direction and will of God. They also have to be ready to be completely obedient to the commands of God through the Holy Spirit. Peter, with all his prejudices, was still seeking God, and God was still working on him; in the end he declared that in Acts 10:47, “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.” What was unclean became clean, not because Peter said it, but because God declared it to be so. “The outpouring of the Holy Spirit and speaking in tongues served to authenticate that these Gentiles had truly believed and were to be regarded no differently than Jewish believers”.²⁸²

The action of the Holy Spirit is independent of human action. The Church should

²⁸² Robert B. Hughes and J. Carl Laney, *Tyndale Concise Bible Commentary*, The Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001), 506-07.

be in harmony with the Holy Spirit so that when He works, the Church will just affirm the move in the life of those who are impacted. Again this is seen in Acts 13:1–2 where Paul and Barnabas were chosen by the Spirit of God: The Holy Spirit told the Antioch leaders to set these men apart for special service. This request came after the Antioch church was involved in prayer and worship. Then the leaders responded and they commissioned Paul and Barnabas in Acts 13:3. The Spirit directed and the “prophets and teachers in the assembly lay hands on the two and send them on their way.”²⁸³ Here is the Church actively doing its part in lining up with God’s missions. They are affirming the call and commission of God on the lives of those within the Church that are seeking God and are obedient to the direction of God.

In conclusion, if the Church is going to fulfill the missionary commission effectively, that of bringing the gospel: a holistic approach, then a full understanding that missions is the nature of God and the Church is the vehicle that God is using to bring this message has to be critically contextual in order to achieve the goal of the holistic message. The Holy Spirit was active in the anointing and conversion of the seeker and the messenger. It is the Holy Spirit that will direct the course of action as we seek to line up with the nature of God. The Bible must be the guide that instructs us how we do mission and the foundation to any missional focus. I use the stories recorded by Luke in Acts about Peter’s encounter with Cornelius, and Paul’s missionary endeavors. This research includes the Trinitarian approach to mission, that of God declaring “let us” as the first sending, God sent Jesus and the Holy Spirit, and Jesus sending the Church. This argument was developed and I looked at the Object of Mission, the world (unchurched)

²⁸³ H. L. Willmington, *The Outline Bible* (Wheaton, Ill.: Tyndale House Publishers, 1999), Ac 13:1–3.

and the message that is sent to the world, the gospel. It must be understood that the gospel is given in a certain context and efforts to contextualize must be Biblical and theologically sound and strategic in nature. The Church is the organism that has been empowered to bring the gospel. Consideration of this fact requires us to look at the Vehicle (instrument): The Church and its structures. Since the church is the instrument then attention must be placed on the purpose of the Church and its ability to integrate and forgive. The gospel has to be strategic and simple. These are points that are made in the story of Peter's encounter with Cornelius. There is hope for our Western churches if we are willing to radically transform and rediscover the call of missions as advocated in the Bible. Peter's transformation has led to the transformation of Cornelius and his family, so our transformation can impact our context and beyond.

CHAPTER 6
STRATEGIC EVANGELISM PART 1 – INVESTING IN A SOUL: APPLYING
THE CONCEPTS OF MISSIONS

Introduction

We are required to evangelize and bring the gospel message to the world. As was demonstrated by Jesus during his earthly ministry, we have to be strategic and deliberate in reaching out to those who are unsaved. This lesson is designed to provide individualized as well as group training and mentorship as we become strategic about soul winning. We need to identify those who we can minister to and deliberately target them with a holistic approach. The basic overview is that we get to know those whom we will minister to and allow them to know us and then introduce them to Jesus, the Savior, as the Holy Spirit will lead.

In order to be effective in ministering to others, we have to deal with our issues. That involves looking at the past and present experiences. The next step is to accept our hurts and embrace our past. It is truly a liberating feeling to be able to look at the things that have caused you grief and have been a thorn in the flesh and you are not held captive to them. If you are going to become an effective missionary in advancing the Kingdom of God then your struggles have to be placed under the control of the Holy Spirit. Therefore, even in the presence of these things, they do not control you.

Another area that must be addressed is breaking the chains of preferences and traditions. We are a global community. This reality has awakened us to many cultures

and cultural practices. If we are going to be effective, we have to be conscious of this fact. We must take the necessary precautions not to allow the mission to be limited by preferences, culture and traditions. The early church had to make this transition and in Acts 15 they decided not to let culture, rituals and tradition hinder the spread of the gospel message.

A key to understanding missions and being able to carry out the commandments, commission and compassion is the reliance on the Holy Spirit. This mission is a spiritual endeavor. Therefore, as we seek to become true effective witnesses, we must understand the various Spiritual dimensions. Firstly, it is the Holy Spirit that will lead us to the person or place that the gospel is to be preached. It is imperative that we always seek the direction of the Holy Spirit in all we do. We must also endeavor to understand the spiritual climate of the community that we are called to minister. Prayer is a key ingredient in seeking to understand the Spiritual nature of the community. We need to apply scriptural principles to our process. Three of these principles are that we will be better able to lead others to Christ when we are acquainted to them; this is often referred to as friendship evangelism.

Secondly, even though we operate within the context of a church community we are required as individuals to follow the commands of Jesus. Third, we can be more effective in reaching one person at a time. We are familiar with the mass crusades of the 19th and 20th centuries, but in the 21st century a new paradigm has arisen. The appeal of the church is not at the same level as before and church is not the first stop in one's search for spiritual development it is simply one of many.

I was led by the Holy Spirit to speak on the theme “When the Spirit Speaks” for several weeks. As I prepared for the sermons I was led to the fact that we have to radically adjust our thinking as it relates to what we are pursuing in the name of God. God, and only God alone, sets His agenda. We, the Church must get to the point where we realize that God does not need us, but we need Him. He is always at work, especially in the world. To move fully on to God’s agenda, we must be obedient and adjust our ways, which is, our thinking and position. What we do, after God speaks to us, will indicate what we really believe about God. God is always inviting us to join Him where He is working. In order for us to hear from God, we have to develop and maintain a loving relationship with Him. This God is in charge of His Kingdom.

The idea of the Kingdom is one that is not readily understood by most people. The Kingdom relates to God’s sovereign rule. In His kingdom, He alone sets the agenda and everything He allows us to do is designed to bring Him glory. Henry Blackaby in his book *Experiencing God* said, “You cannot go with God and remain where you are.”²⁸⁴ The call of the King requires change. When we talk about Kingdom the approach we make points away from the realm of the church to the supremacy of God. Here, it is not about a local church, but the body of Christ. In God’s Kingdom, He is always at work; this we call missions. We, therefore, are servants together. In God’s Kingdom, He sets the agenda and He has ultimate dominion, He is sovereign. My opinion does not matter; all that matters is what the King decrees. In God’s Kingdom, it is His responsibility to provide for His subjects and protect His subjects. We cannot change the decree and we cannot amend the decree. In God’s Kingdom there is no democracy or majority rule.

²⁸⁴ Henry Blackaby, and Claude V. King, *Experiencing God: knowing and doing the will of God*, (Rev. & expanded. ed. Nashville, Tenn.: Broadman & Holman Publishers, 2008), Kindle Location 1140.

Notice that in God's Kingdom only God's opinion matters.

What then is the agenda? First, we must understand the grand agenda. God wants to be in a loving and lasting relationship with us. Since sin has caused a rift, God is on mission to restore this severed relationship. Now, He is working all around us with the purpose of extending His Kingdom. Individually, God is calling us to do certain things at different times. It does not mean that because He is inviting us to join Him that He cannot complete the task all by Himself. He is extending to us the opportunity to join Him in His Mission. For example, in the story of Lazarus Jesus had the power to locate the grave, to move the stone, to raise Lazarus, and to unwrap Lazarus. Instead, Jesus invited those around Him to do those things that they could do (locate the grave, move the stone, unwrap Lazarus) and He did what only He alone could do (raise Lazarus from the dead).

What a wonderful opportunity, the Almighty God is inviting us to join Him in what He is doing. What we are asked to do is to obey the great commandment (love), great commission (go), and fulfill the great compassion (do). In God's agenda are things He is doing in order to restore our broken relationship. These are not formulas, but principles to apply to our daily activities. This is missions. Mission is the sending of the Church with the good news of forgiveness, reconciliation, restoration and love. This message is holistic and is rooted in Biblical doctrines working through the church. This mission is contextual, practicable (it can be translated into practice), and eschatological (concerning the eternal condition and position of the soul). It is simply called missional ecclesiology, God sending the Church. This mission is carried out with a Kingdom mindset. George Bullard in his book *Pursuing the Full Kingdom Potential of your congregation*, states that

kingdom principle is, “That which embraces the sovereign reign of God as a focus rather than the realm of humankind. It is about a broad Christian worldview rather than being concerned only about a single local congregation.”²⁸⁵ Every person can help to advance the Kingdom since it has no borders and it has an individual and a universal view.

Christians must move onto God’s agenda if we are going to fulfill His call on our lives to join Him where He is working. We are servants of the King, and as such we serve at the pleasure of the King. Matthew 6:33 reminds us to seek or pursue the Kingdom of God and God’s righteousness first, then God will provide us everything we need. The onus is on us to pursue the things of God’s Kingdom. It is in this pursuit that our will begins to line up with God’s will. Therefore, we will not ask for things that are outside of His will; consequently, everything we ask for He will grant it to us. Are you going to remain where you are or are you going to go where God is working?

God is pursuing you with a desire to have a lasting and loving relationship with you. It is through this relationship that God is inviting you to join Him on missions. This mission is holistic and rooted in Biblical doctrines with a kingdom perspective. At Bethel, this is where we are. Seven years seems like yesterday. I reflect on these years with my eyes on the future. God has called us and commissioned us to minister the Gospel, to be where He is working. The past does not determine our future. The decisions we make at this moment will tell where we will end up in the future. We can learn from the past, build on the past, and make changes from what we have learnt. Every day is an opportunity to become what God wants us to be and to do what God wants us to do. We should seize the moment, learn and build on the past, because God

²⁸⁵ Bullard, *Pursuing the Full Kingdom Potential of your congregation*, 176-86).

has great things in store for us to do. He is constantly inviting us to join Him in what He is doing. We are Kingdom people moving on to God's agenda ("Kingdomites").

The goal of the project is to increase a person's awareness towards a different paradigm in missions. This will show that missions is not just a foreign country endeavor, but it is the complete purpose of the Church. It will also demonstrate that evangelism is the practical application of mission and that it is a holistic approach that is concerned with both the spiritual and the physical. All this is to be pursued with the Principles of the Kingdom in mind. While this has a kingdom perspective, it is the individuals who are called into the kingdom that will advance this mission. The individual will be shown from the scriptures examples of how this strategic and deliberate plan works. Then the individual will be led to apply those principles learned from the scriptures to their lives.

Cultivating a Desire to be Connected to God

I have come to the conclusion that I can drive anywhere in the US as long as I have my GPS and the correct address. This was not always the case. Like many people, especially men, I do not like to stop and ask for directions because I believe that I have a good sense of direction. Before I embarked on a trip, I would make sure that I receive clear directions from the best person. Sometimes there was a lack of communication and I would either misread the directions or record it incorrectly. To remedy the situation I would stop at a phone booth, as we had no cell phones then, trying to get more correct information or we would stop at a gas station. The invention and consumer use of the GPS (Global Positioning System) made getting to and from any location much easier.

As long as you have connection to the satellites you were in a much easier position. Even when you made a wrong turn or missed your turn, the GPS would recalculate your position and put you back on the right route.

The first year we bought a GPS, we quickly developed a confidence that if we follow the directions of the GPS we will always get to our desired destinations. The year before we got the GPS, we had written instructions and we followed those instructions and it got us to our desired locations. The person that gave us the direction was a trucker and he knew the route very well, but he also gave us additional instructions, like markers, which we did not write down. So, fast forward one year later, armed with a GPS and written instructions, we set out on our trip. I decided to rely on the written instructions over the GPS and we ended up about one hour in the opposite direction. We had no choice but to allow the GPS to remap the route and get us safely to our desired location. The consequence of not listening to the GPS was that we were now hours out of the way and additional gas was needed. We learnt quickly that we needed to listen to the GPS. The GPS was constantly connected, but the written instruction was not, and that made the difference.

Our lives are a journey, and we are always seeking for directions. We want to know what to do, where to go, who to marry, what job to take, what career path to choose, what college to attend, which house to buy or rent, and many other life decisions. The choices we make depend on our connection to God. Sometimes we make the wrong decision because we had no signal from God and we end up with unintended consequences. It is therefore imperative that we always seek to be connected to God.

The Bible said in Psalm 37:23, “The steps of a [good] man are directed and established by the Lord when He delights in his way [and He busies Himself with his every step].”

David knew this about God; if he remained connected he would have no need for anything. Therefore, David cried, “I thirst for God, the Living God”. He had this inner desire for a close personal connection. David wanted to be connected to God and he reminisced about the days of the glorious worship time in Jerusalem. But he could not experience that because Saul had driven him away. Once you are connected the Holy Spirit will instruct you in all truths. Your actions will demonstrate your level of connectivity. David was not disconnected; he just wanted more of God. That is what connection will do to you. Paul echoes this in Phil. 3:10,

[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving, and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power out flowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope];

This life is difficult all by itself much more without connectivity to God. If you want to be connected to God you have to stay in the word (the Bible), pray, fast, worship and fellowship together. Our lives are like two containers one empty and clean and need to be filled, the other half-filled with contamination. On the surface the one with the contamination looks more desirable. But as you desire more of the living word, represented by the water, it changes the pureness of the water. Until you clean out the contamination, you will not benefit from the pureness of the clean water.

Here then is the question, how do I become connected and maintain that connection with God? God desires a loving personal relationship and He is actively

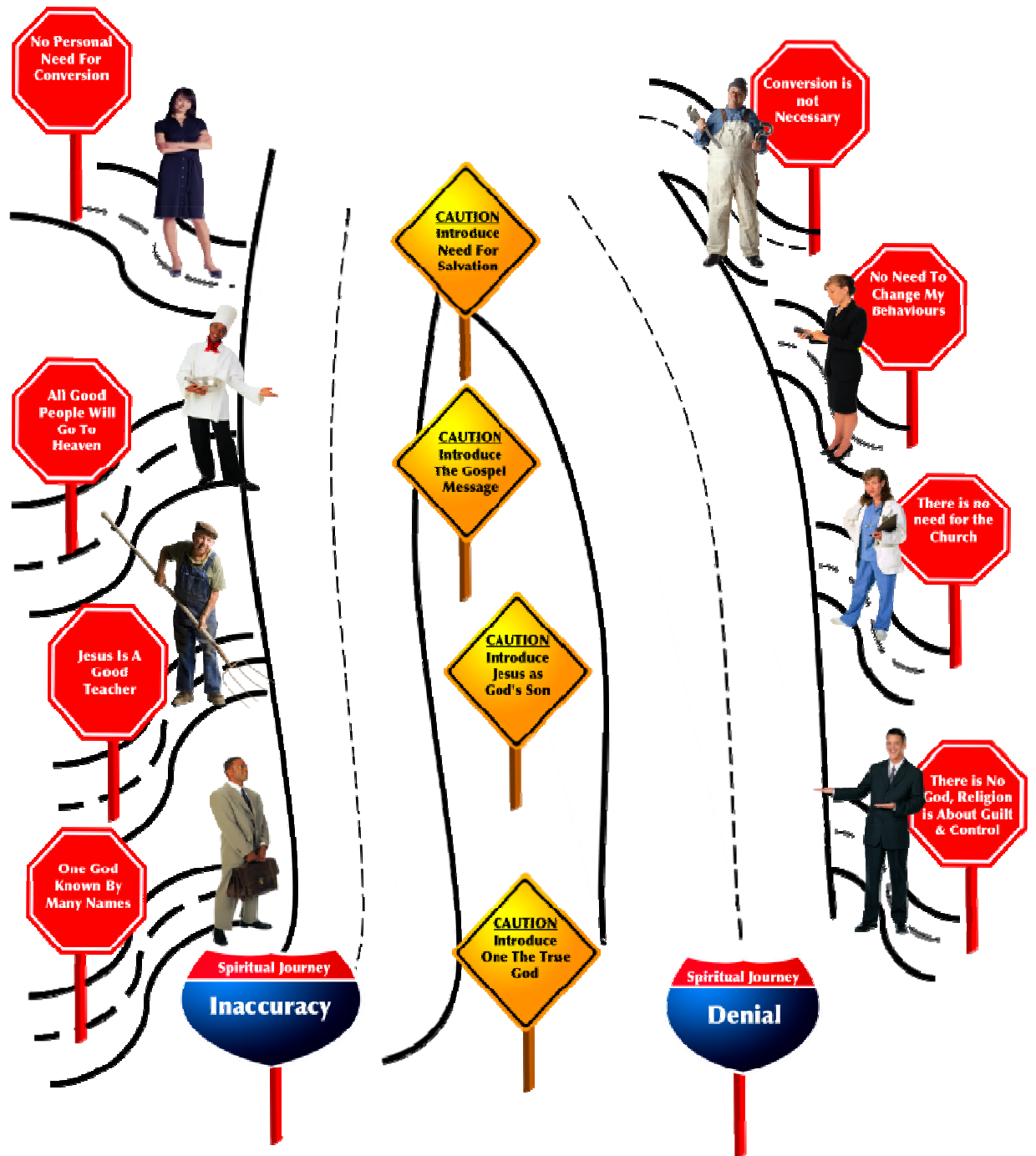
pursuing us, inviting us to get closer to Him. This can be done by first developing a constant desire to be connected to God. Secondly, develop an honest review of your relationship with God. Third develop a personal conviction to encourage yourself. Fourth, develop a constant reminder of who God is and His relationship to us.

There must be a personal desire to be connected. As you live in this sin-cursed world those who are connected and controlled by the Holy Spirit develop a craving, an uncontrollable desire, for more of the presence of God. You cannot help but long for the things that are associated with God. The Psalmist saw himself as one person among many who needed to be in God's presence. You might be here in a corporate worship, but I pray that you will find a personal connection with God. As you worship, desire to be closer to God, even if you are the only one who will get closer. No matter what happens in your life you should desire to cultivate a connection with God. The Holy Spirit is the One that connects us to God. Our GPS is the Holy Spirit; He keeps us connected to the Father and relays instructions that are necessary to direct our lives. Once we have accepted Jesus as our Lord and Savior, we immediately receive the Holy Spirit. Now, we are required to sanctify ourselves and then to be sanctified by the Holy Spirit. This means that we are filled and controlled by the Holy Spirit. This is not a once and for all process, and it is a daily process. It is a constant desire to be under the control or sanctification of the Holy Spirit. You cannot be connected to God the Father without the Holy Spirit. Jesus promised in John 14:16-17, "And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby), that He may remain with you forever— The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and

recognize Him. But you know and recognize Him, for He lives with you [constantly] and will be in you.” This connection is not ritualistic and superficial; it is sincere and spiritual.

Like the GPS the search is ongoing, it is a desire to reach God to be connected to God. Jesus told the Samaritan woman, in John 4:14, “But whoever takes a drink of the water that I will give him shall never, no never, be thirsty any more. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) [continually] within him unto (into, for) eternal life.” Her ritualistic approach to worship had left her thirsting, she tried to fill that thirst by going after fleshy desires and consequently was the cause of at least 5 marriages breaking up, and she devalued herself trying to be valued. This desire is not a superficial connection, but deep down in the soul it is from the inner man that I cry for God. Here is where who you are resides. It is the seat of reason. Do our thoughts reflect a desire for God? The soul speaks of who I am as a tripartite being, the soul needs the body to operate in this world, and my spirit speaks to God’s Spirit. I thirst for God from the very essence of who I am. This is a real desire and soul-searching desire.

Figure 4 - Strategic Evangelism Road to God



Physical distance from corporate worship should not prevent us from connecting to God. Even though David was not in the physical presence of the temple and the priest or Levites, he still desired to be connected to God. Physical distance from a familiar place of worship or from the congregation should not prevent us from seeking after God. As a matter of fact, the farther away we are from the corporate worship, the more we should desire to be among Gods' people. "The Psalmist was a great distance from Jerusalem the place of worship and pilgrimage." He remembered the times past when worship was genuine, when God would come down and His glory would fill the temple. He had a desire to be in that kind of relationship. Whatever he had, he wanted more.

The true and living God is whom I seek to be connected to. The one we desire to be connected to must be the one true God. We are on a journey towards God and each of us is at different stages in our lives. As we seek to minister to others, it is very important to understand where they are in their spiritual journey. We must also recognize that we are sent to help this person along this journey. I might be called to introduce God to this person or to lead this person to personal salvation. Figure 4 demonstrates this principle; the message is presented differently depending where one is on their road towards God.

The end result of this journey is that we become missionaries. Once we are connected to God, we are fulfilling the commission, obeying the commandments, and applying the principle of compassion. This I term the Circle of

Figure 5. Circle of Mission

Mission as demonstrated in Figure

5. Once you have moved from unchurched to a disciple, you go back to the community to minister to those in the community who have not yet been converted.

Conversion takes place in the

community. Jesus commissioned us to go into the community both near and far with the good news of the gospel. Those who make up the core do the work of mission in the community. Discipleship is done in the congregation. Training and development happens in this section of the circle. Once you are trained, you are moved to the other section to perform the work of mission. This process continues in an infinite circle. In this circle you are in a relationship with God therefore, we will carry out the task of God's Kingdom.



In order for us to minister effectively we must deal with our hurts, burdens and pain. Connecting to God requires that we make an honest admission of our hurts. Many Christians are crying a silent cry. If the truth was told and if our pillows could talk what a story of sorrow and pain they would bear. So many people are very good at suppressing their hurts and disappointments. They are walking around burdened and alone. There seems to be no place to release this inner longing. Some pain and hurt are

deep, and we have developed a hard outer personality that we will never let anyone close to us, but we are suffering and longing for someone to share our pain. The amazing thing is that many in our churches are experiencing this same feeling but they are busy and they feel that if they just do more they will forget the hurt and loneliness. The problem is that when they are alone they are faced with the same issues; they just will not go away. I want to remind you that you do not have to bear your burden alone. Peter reminds us in 1Peter 5:7, “casting all your anxieties on him, because he cares for you.” Note that the scripture says that we are to be casting, not just to cast as we sometimes say. I want to challenge us to get deeper. When I ask, how are you? The quick defensive answer is I am doing ok. But I want to get past that general defense.

If the truth was told we could really bear the truth. Can we understand that the minister has reached the point of giving up, or that the deacon is ready to walk out of the his many years of marriage or that the college student is planning on leaving home? Can we deal with the fact that the person we see on Sunday is falling apart during the weekdays? This message is for both the one who is suffering and the one who is seeking to comfort. Even though we might ask how a person is doing we sometimes are not ready for the real answer. Are you ready to unload and are you ready to hear and bear? If we do not get to the point of unloading our burdens on Jesus, we will not be ready to minister to anyone. It is noteworthy to mention that because we have come to Jesus and unloaded it does not necessarily mean that all the issues are no longer present. What it means is that the issues and burdens, though present, do not control me. Like a scar on my hand, it reminds me that I had a wound, but that wound does not cause me pain anymore.

Therefore, how do I develop an honest review of my relationship with God? First we have to have a personal admission that we are hurting. In your intense pain and hurting the gnawing question that seems to aggravate the pain is, where is my God or why is God not doing something? Rather than admit that one is suffering and helpless there always seems to be a need to blame God or to question His timing. This is not just a question that others ask of us, but it is a question that we constantly, silently ask of our selves. But I remembered that David said in Psalm 94:17, “Unless the LORD had been my help, my soul had almost dwelt in silence.” And in Psalm 121:1-2, “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth.” David admits that he is hurting so badly that his tears have been his food night and day. He is sorrowing; this is not a normal hurt that you forget about after a while.

This is a hurt that is preventing you from trusting anybody, a hurt that is preventing you from committing to anything. This hurt is deep down to your soul. Admitting to this hurt is not normal because we are conditioned to think that we cannot trust anyone. But I want you to trust Jesus. Jesus is a friend who cares. Jesus said in Matthew 11:28-30, “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” Cry out to Jesus, He understands. We must continue to be conscious of those who are hurting and reach out to those people with love and compassion. Do not reach out to them in a judgmental way, but let them feel that you sincerely care for them. Your first step is to admit. Admit that you are hurting, admit that you have a deep longing to worship freely,

admit that you long to be at the place where you used to be; you must admit. First admit it to yourself and then admit it to Jesus. “Tell it to Jesus He is a friend that’s well known.” Many will mock us and wonder aloud where is the God that he trust, how comes He is not helping him? My God is a present help declares David in Psalm 46:1 “God is our refuge and strength, a very present help in trouble.” You might not see Him now, but God is always right on time.

Once we have admitted that we are hurting then we should pour out your soul to God. Once you have admitted where you are in relationship with God. Now you are at the right place to pour out your soul to Him. Some hurt goes deep and just a few tears will not satisfy. You have to pour out your soul. We are told by Paul in Romans 8:26 that the “Spirit helps us in our weakness, for we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groaning too deep for words.” As you begin to empty your soul you will begin to remember where you used to be. “Deep sorrow,” as Hengstenberg remarks, “tries to lose itself in the recollection of the happier past.”²⁸⁶ It is in the multitude of despair that I have perfect memory, memories about the past, both good and bad. But as I cry to God, I find comfort that He is with me. The story of Job echoes the frustration of many today. What is the question that is often asked? As we cry before God, we are reminded of our past relationship with God. Now we must remind ourselves of the joys of worshipping God. For those Christians who have resigned from ministry because of the action of others, it is time you get back to what God has ordained you to be and do. Those who have been hurt and your feelings are crushed, look to God, it is He who has called you and He is your strength. Remind

²⁸⁶ *The Pulpit Commentary: Psalms Vol. I*, ed. H. D. M. Spence-Jones (Bellingham, WA: Logos Research Systems, Inc., 2004), 331.

yourself of the joys of worshipping God, the joys of serving in His Temple and get back to work. I challenge you today, do not let your gift die, cry for you are hurting, mourn for you are hurting, but for God's sake do not give up. Do not give up on your ministry; serve God with a true heart and with the joy He has given you. Those in ministry might have hurt you, someone might have destroyed your self-confidence, but you can get back to where God wants you to be. This is mandatory if we are going to effectively minister to others.

Dealing With Your Issues

It is important to understand that even though we are in a relationship with God we are still living in our physical body. In this state we have to deal with the ongoing pressure of our sinful nature. I call this the personal issues we have to deal with in our daily life. Issues are those things that prevent us from being the kind of Christian God wants us to be. It is the thing that controls us negatively. These issues cause us not to be spiritually and physically whole. Being whole does not mean we do not have issues instead we are able to deal with them through the power of the cross.

As we prepare to evangelize we must first deal with ourselves. Dealing with our issues requires different actions. Firstly, it requires one to acknowledge his or her issues. This acknowledgement is on different levels; it requires you to not only identify them, but to accept them. Just as David in Psalm 50 did after the prophet confronted him about his series of sins. Secondly, you have to commit these sins to God. You have to recognize that you are powerless in solving them. It is only when you cast them on Jesus that you can really deal with them. Thirdly, recognize that you do not have to get rid of a

pressing issue in order to declare that you have dealt with them. Even though the issues are present, they no longer control you. You have total control over those issues. For example one might have a hard time dealing with gambling. Once you have acknowledged this and cast it on Jesus, the sinful nature is no longer controlling you. There might be an occasional desire but you can dismiss it without falling prey to it. You avoid every opportunity to be in a position that you might be enticed to gamble. Now, you can go without gambling, but there might be times when the urges might stir up, but because the Spirit now leads, you have the power to overcome the urges. Like Paul, there is a thorn in the flesh, but you resist the temptation.

Fourthly, this is an ongoing fight. As Paul indicates that every time he decides to do good evil shows up. He ends his writing by stating that it is God Who delivers him from this fight. Therefore, everyday you have to read the Holy Scriptures, listen to wholesome conversation, read books that feed the spirit, listen to songs that adore and glorify God, pray always, and seek to attend congregational worship. As we do these things there is less room for these desires to show.

Here are some practical Biblically base instructions to live by. They will help you deal with your issues. Dealing with your issues is an important step in become spiritually healthy. Issues are those things that prevent us from being the kind of Christian God wants us to be. It is the thing that controls us negatively. These issues cause us not to be whole. Being whole does not mean we do not have issues; instead we are able to deal with them through the power of the cross. As we prepare to evangelize we must first deal with ourselves. Dealing with our issues requires different actions.

First it requires his or her to acknowledge their issues. This acknowledgement is on different levels. It requires you to not only identify those issues but also to accept them. All of us have various issues that if not placed under control will at the least disable our personality, and at the worst prevent the spread of the Gospel and one's entrance into heaven. The process of identifying issues requires you to open to all kinds of criticisms. It also requires a daily self-examination. A process of scriptural diagnosis includes prayer, fasting, reading the Word, meditating and journaling. It also requires us to do a historical assessment of our lives. While some in Christianity are sometimes reluctant to accept professional help, this is necessary at times to review the underlying problems. Getting professional self-examination helps to identify potential areas for further treatment. A key factor to dealing with your issues is that you have to accept that you have issues. Paul admits that he had a thorn in the flesh, but he recognized that he had help from the Holy Spirit.

The story of the woman caught in the act of adultery is a clear demonstration of how the church should deal with sin. Here in the story, the religious leaders pretended that they were righteous. They kept the laws, so they thought that they were more concerned about pointing out the faults in another person was the way to restore that individual to full fellowship. This same attitude is prevalent in the church today. Therefore, many who are going through and are facing trying times are less likely to speak up and ask for help. They are fearful they will be condemned, rather than be ministered to and led to full health. Jesus reminded us that before we condemn someone we should look in the mirror and take a long hard look at our life first. "If you are

without sin cast the first stone,” this was Jesus’ remark to the accusers. Then he turned to the woman and declared her forgiven and commanded her to sin no more.

Second, you have to commit them to God. You have to recognize that you are powerless in solving your issues. It is only when you cast them on Jesus that you can really deal with them. Third, recognize that you do not have to get rid of a pressing issue in order to declare that you have dealt with them. Even though the issues are present, they no longer control you. You have total control over those issues. For example, one might have a hard time dealing with gambling. Once you have acknowledged this and cast it on Jesus the sinful nature is no longer controlling you. The scripture states that we are no longer slaves to sin. No longer do I need to gamble at every opportunity that arises. I can pass on the opportunity even when no one else knows.

The scripture states that we are no longer slaves to sin. No longer do I need to gamble at every opportunity that arises. I can pass on the opportunity even when no one else knows. John states in 1John 3:4-6, “Everyone who sins breaks the law; in fact, sin is lawlessness. But you know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.” Paul echoes this sentiment in Romans 7:14-25,

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for the will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O

wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul wanted us to understand that even though the sinful nature is still alive we are no longer under its control. Since we are converted, and the Holy Spirit lives in us we are now controlled by Him. He continues in Romans 8:9 to say, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” It is the Holy Spirit that identifies who we are and to whom we belong. The Holy Spirit connects us to God; communication therefore is between our spirit and the Holy Spirit, Romans 8:14-17.²⁸⁷

In order for anyone to be in the place of complete surrender to God. You first have to give your life to Him and begin to live a life of sacrifice. The sacrificial living starts with a change of mind. We have to renew our minds. Abraham was able to experience the providence of God because he obeyed the command of God. He had a transformed mind, a mind that was stayed on God. Several things are noteworthy with regards to the animal that was to be sacrificed. It had to be without spot or blemish, it was set apart for that particular purpose, it was approved by God’s standard, and it was offered in worship to God. Everything about that sacrifice was designed for the ultimate,

²⁸⁷ Rom. 8:14-14 For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

sacrificial worship. Now, as Christians, we are expected to fulfill the requirements of that sacrifice in our daily lives. We are to be set apart for worship. This is a 24 hours a day 7 day, a week effort, every day of my life. Our lives are to be lived with worship in mind, the worship of God. Remember that a changed mind, a different mindset, is necessary. It is not about what I can achieve for myself, but these questions must be answered; am I pleasing God from what I am pursuing? Is it designed to bring glory to God? Is God pleased with my worship?

A changed, transformed, new mind is achieved by conversion. It begins with giving one's life to God. It is no wonder that Paul encouraged the church at Philippi in Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus:" and in Romans 12:2 to, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Everything I do, will do or hope to do is centered on God's will for my life. God is expecting us to live our lives with pleasing Him as the focus. Let us go back to the story of Abraham. He was called to follow God to a place where God was going to show him. He went. This is important; Abraham left his security, his comfort zone, to follow a God that he did not know to a place he did not know. It was at the time that he was to relax, retire, or lay back. But something changed his mind, renewed his mind, and transformed his mind. And he followed God. It is based on this foundation that we find Abraham now standing before God and obeying him. Offer your son, your only son as a sacrifice. This was to be the child to begin the generation that God had promised. Because of his transformed mindset, his new mind allowed him to know that if God promised he will bring it to pass. If He requests it He will give it back double fold multiply 100 times. So

he obeyed. A new mind will do that to you. We are the hands of God. All that we need to advance his Kingdom is already provided. All that I will need for my personal comfort God has already provided. He is waiting for me to obey him sacrificially, and then He reveals the provision. Like Abraham, it is caught in the thicket. If we do not give up what we have we will not have room for the more that God has prepared for us.

Therefore, sacrificial living should not be a ritual. It should be a life of spontaneous worship and praise. It is something one deliberately does. It is a way of life. It is not just done on certain days in a certain place or in a certain way. It is lived every day, every hour and every second for the good pleasure of God. Sacrificial living is a continual service to God; it is required of all those who desire to live a sacrificial life. It is not dependent on who is present or not. It is not just when the feelings are right or when most of the church will see what is being done. It defies feelings. Paul says that I press towards the mark; it is an ongoing effort regardless of the external circumstance. Sacrificial living requires consistent service. A standard of living has to be maintained. The standard cannot vary. If you are called at midnight or midday the standard of service is the same. If you are happy or sad, depressed or optimistic, the standard is the same. It is consistent. If we are going to become effective we cannot allow the world to control us. Christians cannot take their lead from the world. The world and its systems cannot control what we do or say. We take our cues from God. While we live and exist in this world's system, we cannot allow the system to lead our decisions. Here is what we do, follow Gods' lead and seek His perfect will for our lives. This world system according to 2 Peter 1:4, is corrupted as a result of evil desires. It is also against the Christian world

order. Therefore we should follow God's lead through the Holy Spirit and seek God's will for our lives.

As we look at God's will for our lives it requires a heart change. It is a matter of the heart, not customs and practices, and traditions and rituals. We have to get beyond the barriers placed by this world's system to a place that seeks the heart of God. We know God's will through His word. Since we have the Spirit of God, as our Helper, He lets God knows what we are in need of. For example, I am in need of a car. Because I have been studying the scriptures, I know that God grants us what we need for His glory. The scriptures provide a faith foundation that I can go to God in prayer believing. I also pray with an open mind, that God will give me what He pleases. My prayer is centered on God's perfect will for my life. So my prayer goes something like this; I pray that you provide me a vehicle according to your will for my life. I don't have to perform any trickery or play any games I just go directly to God. The world is not straightforward in its dealings. Romans 8:26-28 states "In the same way, the Spirit helps us in our weakness."²⁸⁸ We do not know what we ought to pray for, but the Spirit himself intercedes

²⁸⁸ Here are some other scriptures that will help in understanding spiritual relationship. 1John 3:4-6 Everyone who sins breaks the law; in fact, sin is lawlessness. But you know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

Rom. 7:14-24 For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. And we know that in all things God works for the good of those who love him, who have been called according to his purpose. Allow the Spirit to lead you and do not yield to the world's methods." If we are going to be effective missionaries fulfilling the missions of the Kingdom then our reliance on the Holy Spirit is mandatory.

As we follow the leading of the Holy Spirit, we enter a new dimension in our Christian walk. We begin to serve God with a true heart. It is from this vantage point that our service is genuine. Paul, in Romans 12, lists several points to consider as we seek to serve. Don't have a superior attitude or self-righteousness. Be honest in your self-evaluation. Don't pretend to love, really love. Don't be lazy; work hard. Don't curse your enemy bless them. Don't be a troublemaker; live in harmony. Don't think you know it all; be humble, don't take revenge, leave it to God. Don't let evil conquer you, but conquer evil with good deeds.

Becoming healthy and staying healthy is very important for each Christian. That means you have acknowledged, confessed, and asked for forgiveness for your sins and have accepted Jesus Christ as your personal Savior. That is the first step. Next you have to be actively obeying the Great Commandment, Matthew 22:37-40, and actively fulfilling the Great Commission, Matthew 28:19-20. A spiritually healthy life must have these two components that must be accompanied by Christ-Centered living. The entire

Rom. 8:11-17 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Bible is the only guide to a Christ-Centered living. Practically there are specific indicators of a life that is healthy. They are one that is displaying the fruit of the Spirit (Ephesians 5), one whose behavior is governed by the beatitudes governs their behavior (Matthew 5); and one that avoid doing the works of the flesh, as stated in Ephesians 5.

Understanding The Spiritual Dimension

As we address the spiritual conflict we are involved in, it is important to note that we already have the victory in Christ. There is nothing to fear because we know the end to this story; Satan and his demons are defeated as stated in Matthew 16.²⁸⁹ The Christian life is one that is clearly a fight. It is a fight, a conflict between good and evil, between God and the Devil. Ultimately, the fight is not about us, but the intent of the fight is to conquer God. But we know the end of this story; Satan is defeated. Therefore Satan is on a mission to prevent as many people from going to heaven because everyone he prevents is one less soul that belongs to God. As we take a stand to not just have church as usual, but to become missional and strategic in evangelism, we must understand that what we are doing is attacking the gates of hell. You are taking the fight

²⁸⁹ Matt 16:18 Now I say to you that you are Peter (which means ‘rock’), and upon this rock I will build my church, and all the powers of hell will not conquer it.

Col. 2:15 In this way, he disarmed the spiritual rulers and authorities. He shamed them publicly by his victory over them on the cross.

Rom. 8:38 ¶ And I am convinced that nothing can ever separate us from God’s love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God’s love.

1Cor. 15:24 ¶ After that the end will come, when he will turn the Kingdom over to God the Father, having destroyed every ruler and authority and power.

2Cor. 10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong hold;)

Eph. 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms

to the enemy. It is therefore important to understand the spiritual dimension that surrounds any city or country to which you are a missionary. Flesh and blood foes are Satan's mere tools; the real foe lurking behind them is Satan himself, with whom is our conflict. "Wrestling" implies that it is a hand-to-hand and foot-to-foot struggle for the mastery: to wrestle successfully with Satan, we must wrestle with God in irresistible prayer like Jacob.

There are different levels of spiritual authority. First there are principalities and powers; they control the political and economic life of the city. Then there are rulers of the darkness of this world ("Against the world rulers of this present darkness"); they control the power of the spiritual dark world, this is the public display of satanic influences. Lastly, there is spiritual wickedness, rulers of the atmosphere; they control the religious and educational life of the city. Ephesians 6:10-19 reminds us that as we fight this good fight of faith it is important that we are well armed. We are fighting a foe that is wise, cunning, sly, deceiving and dangerous. He is serious about defeating God. He knows the love that God has for us, therefore, if he convinces us to join his team and turn our backs on God, he knows it hurts God. He comes to kill, steal, and destroy. As Roman soldiers are well-armed and ready to fight so we must be prepared to fight. We must wear both offensive and defensive protections.

Now that we have identified the need to rely on the Holy Spirit and we are now aware of the type of conflict we are involved in, we can begin to look at the practical things we need to accomplish. The entire church needs to be in the same frame of mind. One tool that can accomplish this is Church assessment and coaching. This process allows an independent consultant to do an overall analysis of the church. The consultant

would look at the vision and history of the church. Next he or she would interview leaders and key members to gain an understanding of how the vision is being disseminated and accepted by the church. Once there is an understanding of where the church is then a coach is assigned to the church to work through the results of the assessment. Whether your church is a church plant or a restart or reasonably healthy it is important understand your community. Some ways to understand your community is by street interviews, visiting community meeting and meet with local politicians. The other area is to see how and where God is working already and this can be discerned by interviewing other local religious groups that are in the community.

Training Seminars and Workshops

Living in The Spirit

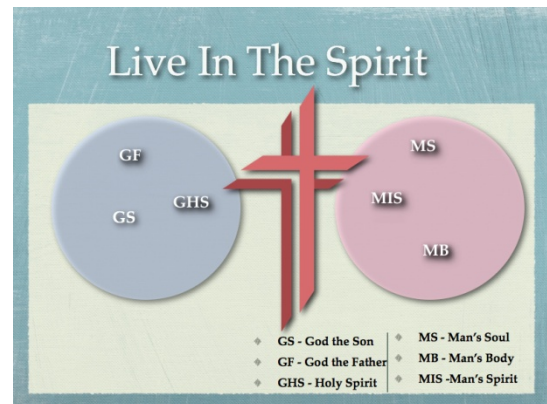
The first section of the project is a seminar designed to give an overall understanding of the Kingdom of God and the mission of the kingdom. This section of the seminar deals with the spiritual development of

Figure 6. Living In The Spirit – Slide 1



the missionary. The missionary is the person who has developed a personal connection with God and is living a life that is connected to God through the Holy Spirit. This session is focused on getting the individual to see this aspect of the Holy Spirit in practical terms, living in the Spirit.

Figure 7. Living in The Spirit – Slide 2



In this state, the Holy Spirit controls you. Paul reminded us of this need in Ephesians 5:18, "Don't be drunk with wine, because that will ruin your life. Instead, be filled with the Holy Spirit." He is encouraging us to seek for a more fulfilling and effective way for our lives to be controlled and directed by God. This, Paul posited, could be had only through the filling of the Holy Spirit.

Slide 2 demonstrates two entities, God on the left and man on the right. Since the entrance of sin into the human race man has been separated from God. Nothing that man

does or attempts to do by himself can bridge that gap. The cross represents Jesus accomplishing this task. It is through Jesus Christ that we have access to God the Father. In this transaction, the Holy Spirit takes up residence in our lives and we are under His control. The human spirit is not

connected to the Holy Spirit. The more we feed the Holy Spirit the more control He has over our spirit, which in turn directs our desires, motives and actions.

We operate not from what our senses dictate, but based on what the Holy Spirit

desires. Notice in Slide 3 that once this union takes place we 'feed' God through worship, prayer, fasting, Bible reading, meditation and obedience to the commandment, fulfillment of the commission and application of compassion. On

the other hand, man is fed through his senses; what we see, hear, touch, smell, and taste.

Whatever you feed the most will become the strongest, and will have more control over you.

Figure 8. Living in the Spirit – Slide 3

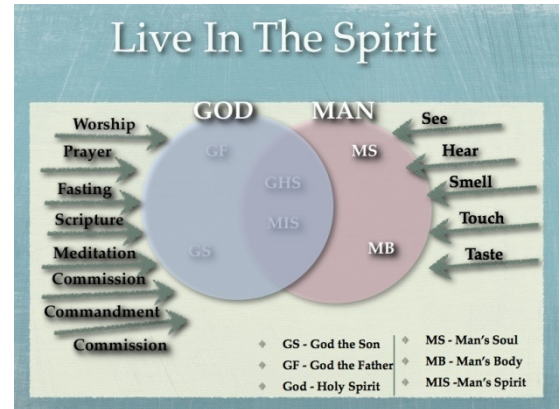
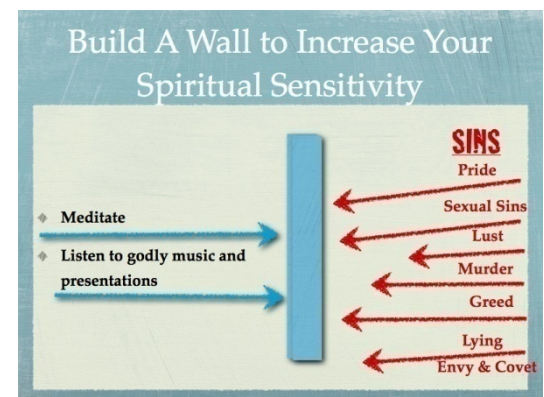


Figure 9. Living in the Spirit – Slide 4



Figure 10. Living in the Spirit – Slide 5



Therefore, it is imperative that we feed the Holy Spirit. Why should we feed the Holy Spirit? The sinful nature is alive in all of us. In 1 John 2:16 we are told, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” This nature is constantly craving for the sinful deeds; in order to develop a resistance to the demand on the flesh we practice these spiritual virtues. Slide 4 demonstrated this point; when you have a solid spiritual life you develop a wall of protection. Note that the arrows of sinful devices are always on the attack. As soon as we stop practicing these virtues, as shown in Slide 5, then your wall falls apart and you are left defenseless against the trickery of the devil. This is not a sudden development; it takes place over a period of time. Little by little desires are lost and soon we find ourselves powerless to the attacks. Paul told us in Galatians 5:16 and 25, “This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. Since we are living by the Spirit, let us follow the Spirit’s leading in every part of our lives.” If we are going to be able to become effective missionaries then we have to develop healthy spiritual lives.

Understanding Spiritual Gifts

Once our lives are governed by the Holy Spirit and we are living in a connected way with God. He then empowered us for service in His Kingdom. The demonstration of His empowering is the gifts that are lived out in our lives. There is varied understanding relating to Spiritual gifts. The Bible demonstrates throughout the activities of the early church that these spiritual gifts were given to the church and through their usage, the Kingdom of God was advanced. There are some who have misused this aspect

of Christianity, but that does not devalued the importance that spiritual gifts still play in our current time. As we seek to advance the Kingdom of God, we must seek to discover our spiritual gifts. This is a process that requires us to connect to a local body. It is within the context of the local body that our gifts are manifested. These gifts are identified in various passages in the Bible, but Romans 12, 1 Corinthians 12 and Ephesians 4, gives the most extensive list in one place. Peter Wagner states, “If each one of us knows what our particular function is in the Body, we are then able to “think soberly” of ourselves and to launch into doing the will of God.”²⁹⁰ He continues, “The Bible says that every Christian has received a gift (see 1 Pet. 4:10) and that “the manifestation of the Spirit is given to each one for the profit of all” (1 Cor. 12:7).”²⁹¹ Therefore, we see that Spiritual gifts are given by God through the Holy Spirit to the Church to carry out the work of ministry thereby extending the Kingdom of God in practical terms.

God has a design for us and in this plan we are to be active in practical demonstration of the Kingdom. Peter Wagner has identified approximately 25 gifts see Exhibit 2 for listing. A person can have a gift mix, that is he or she has more than one active gift. Now, a person can have a certain gift for a certain time or place, but we should not limit the gifting to a once and permanent act. We might be in certain areas of society that requires a certain gift mix that is different in another area.

According to Peter Wagner, these four don'ts will help to keep us focused and not get distracted. First, “Don't confuse spiritual gifts with natural talents. Second, don't confuse

²⁹⁰ Peter C. Wagner, *Discover Your Spiritual Gifts*, (Gospel Light Publications 2005), Kindle Locations , 254-256.

²⁹¹ Peter C. Wagner, *Discover Your Spiritual Gifts*, 254-256.

spiritual gifts with the fruit of the spirit. Third, don't confuse spiritual gifts with Christian roles. Fourth, don't confuse spiritual gifts with counterfeit gifts."²⁹² There are some individuals who have developed an unhealthy and unBiblical view and application of spiritual gifts. We should strive to use these gifts as the Bible intended to edify the Church and not for self-glory. Here are five simple steps that Peter Wagner has identified that will help us identify our gifts.

- 1: Explore the possibilities step
- 2: Experiment with as many gifts as you can
- 3: Examine your feelings
- 4: Evaluate your effectiveness
- 5: Expect confirmation from the body²⁹³

While this is not a restricted set of actions they will help to point you towards your area of giftedness. There is a need for prayer and fasting that should be added to the steps listed above. It is also helpful to read about these gifts as listed and demonstrated in the Bible.

One's area of giftedness is necessary for the building up of the body of Jesus Christ. Each one of us is given gifts and these are for the edifying of the body. As we continue to advance the Kingdom, we will see where God has called us to minister and the gifts He has given us to use in this area of ministry. This is not a onetime process but as God will lead us to different areas, He will continue to equip us for those areas of ministry. The precaution is that we do not get distracted and lose focus as to the purpose of the gifts. It is never for our fame, but for the benefit of the Church for the furthering of the Gospel of the Kingdom of God. Spiritual Gifts are given by God to the believers to

²⁹² Peter C. Wagner, *Discover Your Spiritual Gifts*, 39-43.

²⁹³ Ibid, 47-52.

edify the body. Everyone is given at least one gift and in most cases we have a mixture of gifts. Just like the body, all of the gifts operate similarly. One gift is not more important than the other. While some gift might be necessary for reproduction, all the gifts are needed because they aid in this process.

We, then, as Christians must seek to identify our spiritual gift (s) and find ways to use this gift (s). It is the responsibility of the pastors and leaders to provide an atmosphere where members can identify, develop, and use their gifts. We should be ready and willing to affirm each other. You who are a part of this church must find ways to use your gift. If you are not saved, you must make that decision first, then the Lord will give you gifts to use in the church. Note that the Church should be a very fertile place so that one's gift is used to the best of one's ability, as the Holy Spirit will direct. The Church is a living organism that is instituted by God for accomplishing the things of God. It is God that gave gifts to the members of the body of Jesus Christ according to the measure of grace. One should seek for God's will in determining his or her gift (s). Since the Holy Spirit gives gifts, it is reasonable to conclude that one must be under the control of the Holy Spirit in order for the Spirit to have His way in our lives. The Bible says we are baptized into the same Spirit; it is this baptism that brings us into the family of God. This is separate from the consecrating work of the infilling or empowering or the controlling work of the Holy Spirit. This baptism brings us into the family of God. The Bible said that no man could come to the Father except the Holy Spirit draws such a one. Baptism by the Holy Spirit brings you into the family of God, and through His grace He gives you gifts. Next, you need to be consecrated by, filled (controlled), empowered by

the Holy Spirit so that you can use your gifts more effectively. This process of consecration, generally termed filling, is a daily, ongoing process not a one-time event.

Experiencing God

In his book, *Experiencing God*, Henry and Richard Blackaby highlighted seven fundamentals of experiencing God. These are:

1. The Bible is your guide for faith and practice.
2. Jesus is your Way.
3. To be a servant of God, you must be moldable and remain in the hand of the Master.
4. To know God, you must experience Him.
5. God is love. His will is always best.
6. God is all-knowing. His directions are always right.
7. God is all-powerful. He can enable you to do His will.²⁹⁴

I remember several years ago on my way to my job, I expected as usual that the bus driver would take the most direct and familiar route. After all, the traffic was moving and there were no signs of traffic jams. Suddenly, the driver exited the highway and you could hear a sigh from the passengers. We all had to get to work and could see no good reason why he would make that decision. In a few minutes we all became aware of his reason. While we were on the local road we could see the traffic on the highway and it was at a standstill. The way that seemed logical was not the best way. The bus driver was in constant contact with central command, and central command was guiding him away from the traffic to get us safely and on time to our destinations.

²⁹⁴ Blackaby, *Experiencing God*, Kindle Locations 70-71.

As Christians, we will face decisions or circumstances that are matters of life and death. These are times of severe anxiety and stress. What do I do, or where do I go are often the hard questions to be answered, but if we remember Who is leading us, we will be able to live by faith. The path of the believer is often paved with tough decisions. The answers are often times not logical; it will require us to do things that will be viewed by others as nonsensical. If God is leading we should not fear. In Proverbs 16:25 Solomon stated, “There is a path before each person that seems right, but it ends in death.” God has a plan for our lives and what He desires of us is to trust Him, even when it does not seem logical to us. We often find ourselves complaining about the things and circumstances we find ourselves facing, rather than looking to God to find out where He is leading us and how He is using us to accomplish His plan. If God does not lead you by the shortest path to your goal do not resist. Follow Him willingly and trust Him to lead you safely around unseen obstacles. The Blackaby’s built their thesis around experiencing God based on Seven Realities of Experiencing God:²⁹⁵

1. God is always at work around you.
2. God pursues a continuing love relationship with you that is real and personal.
3. God invites you to become involved with Him in His work.
4. God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal Himself, His purposes, and His ways.
5. God’s invitation for you to work with Him always leads you to a crisis of belief that requires faith and action.
6. You must make major adjustments in your life to join God in what He is doing.
7. You come to know God by experience as you obey Him, and He accomplishes His work through you.

²⁹⁵ These realities are documented and deliberated in detail in Henry Blackaby’s book *Experiencing God*.

Have you ever heard the voice of God through the Holy Spirit speaking to you? Sometimes He speaks through a song, a dream, a sermon, a prayer time, a passage of scripture, one's intuition, through quiet times, or through someone else. One thing is certain; the Holy Spirit is always speaking. The Spirit is speaking to the unsaved and to the saved. To the unsaved He is convicting them of their sins, and the saved He is calling to a higher level of service and holy (set apart) living as stated in John 16:8, "And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment. The world's sin is that it refuses to believe in me." To the saved He is convicting them of righteousness as stated in John 16.²⁹⁶ Both the unsaved and the saved are being convicted of the coming judgment. The Holy Spirit dwells in every Christian from the moment of conversion as stated in Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his" (Ephesians 1:13). In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." There is nothing we have to do but confess, repent, and accept, then at that moment the Holy Spirit takes up residence in our

²⁹⁶ In this passage of scripture the Holy Spirit convicts the world of sin and righteousness and the coming judgment as well as guides into all truth. John 16:4 Yes, I'm telling you these things now, so that when they happen, you will remember my warning. I didn't tell you earlier because I was going to be with you for a while longer.

John 16:5-15 "But now I am going away to the one who sent me, and not one of you is asking where I am going. Instead, you grieve because of what I've told you. But in fact, it is best for you that I go away, because if I don't, the Advocate won't come. If I do go away, then I will send him to you. And when he comes, **he will convict the world of its sin, and of God's righteousness, and of the coming judgment.** The world's sin is that it refuses to believe in me. Righteousness is available because I go to the Father, and you will see me no more. Judgment will come because the ruler of this world has already been judged. "There is so much more I want to tell you, but you can't bear it now. But when he, the **Spirit of truth, comes, he will guide you into all truth.** He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

heart. Now, there is a need to be set apart for service, sanctified. This is where the Holy Spirit gives us power to perform the tasks He has for us by giving us gifts.

When the Holy Spirit speaks, it is important to understand several things. Asking and answering the following questions can discern the message.

1. Where is He speaking?
2. What is He saying?
3. To whom is he speaking?
4. What is it I must do?

The Book of Acts has provided a unique view of the leading of the Holy Spirit in missions; it has illustrated in many stories the complete picture of missions. The views in Acts show missions within the context of the Church. It also highlights the prominence of the Holy Spirit within the context of missions. The presentation of the Gospel message is paramount in the effectuating of the mission. The story of Peter's encounter with Cornelius identifies a new paradigm of "mission(s)"; the Holy Spirit sent Peter and Cornelius on a mission, a mission towards each other. This mission was to move each of them closer to His nature. Peter was directed to see people as God sees people.

Cornelius was led to experience salvation as a gift that is not deserved or earned, thereby entering into fellowship with God. The Nature of God with emphasis on the term *Missio Dei* is missions. The phrase *Missio Dei*, a Latin word for "the sending of God," is understood as "being sent".

As you read the book of Acts, there is a resounding affirmation of the Apostles' dependency on the leading of the Holy Spirit. They never made a decision no matter how insignificant it might be without hearing from the Holy Spirit. They were not ashamed to

say that the Holy Spirit told them to do or say something. Their work was prosperous because of their reliance on the leading and direction of the Holy Spirit. When God speaks through the Holy Spirit to the Church, to the individual, the most important point is what are we going to do? Are we going to be obedient and keep moving forward in unity and prayer? Or are we going to allow our personal feelings to get in the way of the leading of the Holy Spirit? What will we not give up, or change that God wants to change in order for His power to be manifested in our lives? Are we going to allow traditions, personal preferences, personal agendas, and rituals to stand in the way of the leading of the Holy Spirit? We have to be committed to the advancing of the Kingdom of God. We are assisting in God's missions. Of such, we should not allow our desires to get in the way of fulfilling God's will for His Kingdom. God is busy building His Kingdom; that is His mission. He is not partial and He uses those who are available and those He chooses.

Steve Ogne & Tim Roehl in their book, *TransforMissional*, stated that we must be diligent in seeking to discern where God is working, how he wants us to participate in His mission, what are the next steps He wants us to take and whom do we need to join us in this journey of accomplishing God's mission. I am confident that God does not work in a vacuum, no; He always connects us with others in order to advance His purposes for His Kingdom. Therefore, since our responsibility is to partner with God in advancing His Kingdom. We must be certain that we are hearing from Him. Building this Church is about advancing the Kingdom of God. Do not let anyone distract you from the call of God in your life with regards to building His Kingdom. We have in Acts 8-10 three great conversions. It starts with Peter witnessing to Cornelius, Philip witnessing to the

Ethiopian Eunuch, and now Jesus ministering to Paul. In these three conversions all three men received the Holy Spirit; Cornelius by believing, the Ethiopian we were not told how, Saul we were not told how. In these three instances God spoke to the unsaved and they responded, but they needed a human factor to assist them in their new walk. In the case of Peter and Cornelius, the Holy Spirit spoke directly to the Gentile and to the Christian, Peter, as the two men obeyed the Holy Spirit, salvation was brought to the Gentile and his family.

When Philip witnessed to the Ethiopian Eunuch, Philip was careful to follow the leading of the Holy Spirit, and salvation came to Ethiopia. In Acts we see Jesus ministering to Paul, and the Holy Spirit sending Ananias and Barnabas to minister to this new Christian. The men that the Holy Spirit used, in Scriptures, to assist Him in bringing the Gospel had to deal with their individual prejudices or preferences before they could participate in the mission of the Kingdom. The Holy Spirit convinced them that God chose the seeker for this purpose. We will be called to do things that we think are beneath us, or to speak to individuals that we think we are not comfortable being around. Again this is not about us this is about God's Kingdom. In the story of Peter and Cornelius we see God using an apostle and a renowned preacher to advancing God's Kingdom. God also used Phillip the evangelist to advance His Kingdom. Here in this passage we now see God using a regular member (one with no ministerial title or notoriety) "*mathētēs*" God is in the business of building His Kingdom. He has issued the invitation for each of us to join Him. Since this is God's Kingdom, He have expectations for those who will follow Him. He is Sovereign and can do and say what He will. As

servants of this King we serve at His pleasure and good will. We are able to know and do God's will when we are in a relationship with Him.

Henry Blackaby states that, "Your relationship with God must come first. Out of your walk with God, He accomplishes His plans for our world."²⁹⁷ He wants a love relationship and He wants to involve you in His Kingdom. Therefore, He sends others along with you on this journey. It is therefore important to know who our companions are. In Acts 4:13 the Bible states, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus." Peter and John were able to participate in what God was doing because they had a relationship with God. There are so many examples of men and women in the Bible who have contributed many great things for the Kingdom of God because they had a relationship with God and God used them mightily.

Henry Blackaby says, "When you labor where He is already at work, He accomplishes His purposes through you. If you are worn out or stressed by your duties perhaps you are not properly yoked to your Master. Together we are to worship God. Worship is the Key to knowing God. Among the Prophets that were in the church were Barnabas and Saul (Paul). As you set out to seek the will of God for your life you have to be particular about who is in your inner circle. The people you seek counsel from, and those who you allow to influence you. Seek for people who are Kingdom builders (Kingdomites). Look for people who are more concerned with joining God in His activities rather than pursuing their own. Like Pau, they will place personal evangelism at a high priority. Bill Hybels said, "I believe the highest value in personal evangelism is

²⁹⁷ Blackaby, *Experiencing God*, Kindle Locations 683-684.

to be attuned to the movement and prompting of the Holy Spirit and to play only the role you are intended to play in another person's life. Second to that value (and it's a close second) is being radically inclusive of where people are when you find them. Not recklessly condoning the sins they confess, but rather accepting them just as they are."²⁹⁸ Find people who are hungry for a relationship with God. Find people who are constantly in prayer and fasting. Find people who are always in the Word. When we seek the will of God for our life He will put us in the company of all kinds of people. Our vision is to be a multicultural church that is evangelizing, "discipling" and fellowshiping. As they worship God they receive an invitation to join God in His mission. If you want to do the will of God then get into a relationship with Him. Do not pursue your own desires and then invite God to join you. Go and develop a relationship with Him so that God can prepare you and commission you to advance His Kingdom. It is not enough to merely connect with the right person and worship God, but we have to obey Gods' instructions. This begins with accepting His invitation. Where God is sending you, the work that He has prepared for you, requires the invitation of God, the anointing of the Holy Spirit, the affirming of the saints, and your obedience. Note that while you can do without the affirmation of the saints your work is best carried out within the context of the community of faith. This is a key Biblical (kingdom) principle that is often taken for granted. If you and I are going to participate in the God's work, we must seek to follow the leading of the Holy Spirit.

In conclusion, God is working, but are you ready to submit to the call of God on your life? You have to get into a relationship with God by worshipping Him and

²⁹⁸ Bill Hybels, *Just Walk Across the Room: Simple Steps Pointing People to Faith*, (Zondervan 2008, Kindle Edition), Kindle Locations 1595-1598.

accepting His invitation to participate in Kingdom building. The Holy Spirit is the Key person in the commission and sending, it is His plan and He has all the instructions for the journey. When we recognize that the Sovereign God is inviting us to be on mission with Him, our attitudes will be changed. It is never the case that God cannot do something, therefore, He asks us to do it; God wants to be in a loving relationship. This is accomplished through experiencing God. We will see everyone, as a soul that needs to be reunited with God, and it is our responsibility to accept God's invitation for us to walk with this person on this journey. I will never be able to be with this person during the entire journey, but for the period of time that God has placed me in his or her life I am going to do my part.

A Walk Across the Room

Getting out of one's comfort zone is not easy. For most Christians it is just enough to say

Figure 11. Walk Across the Room– Slide 8

“hi” to their neighbors or just to pray for them. Developing a relationship with them is out of the question. This is rationalized by saying these are private individuals and I do not want to disturb them. I have lived in New York City for a long time, and it is here that I



have come to realize that you can live next door to others and never know their names, and that was acceptable. If we are going to impact our communities we have to begin with one neighbor at a time. Jesus was accused of being friendly with sinners. As a matter of fact He went out of His way to come in contact with them. Paul also typifies this attitude; he desired to go to the Gentiles. He considered himself an apostle to the Gentiles. His missionary plan was to travel throughout the Roman Empire and to eventually end up in Rome. He believed that from Rome he could have a greater impact.

Figure 12. Walk Across the Room– Slide 9

We should relish every opportunity we get to be in contact with those around us. Wherever we are we should look for opportunities to reach out to those around us. When we personally grasp the magnitude of the gift that God has given to all mankind, we will have no other reason not to



become deliberate in our missionary activities. After all, Jesus is the single greatest gift to mankind. Bill Hybels said, “Let me say it again: the single greatest gift you can give

someone is an introduction to the God who asked his Son to go the unthinkable distance to redeem them.”²⁹⁹ We should live our lives being conscious about those around. We will begin to notice that God is working around us in the lives of those He has connected us to. Jesus was a storyteller. We can imitate this characteristic of Jesus. We should develop, first of all, our stories of our God encounters. Do not hesitate to share your God encounters with others. It is through these stories we will get the opportunities to share the love of God.

Some of the greatest stories in the Bible are about the deliberate efforts of others who were willing to cross the barriers and reach out to others. In so doing, they were able to share the love of God and lead those individuals into personal relationship. This often resulted in the entire family accepting Jesus as their personal Lord and Savior. We should utilize every opportunity. As a matter of fact, we should seek to create opportunities that will provide opportunities to share our stories with others. Considering that we are living in a time that is not so friendly to the Church, we have to create these opportunities outside of the Church community. We should begin at the place we work, our next-door neighbor, the supermarket we shop, the gas station we use regularly, our barber or hair stylist, the taxi driver we frequently use, and any place we come in contact with people. We have to get comfortable walking across the room and into the lives of others. That is what God wants from us. Slides 11 and 12 can be used for presentation in this seminar.

As we engage people, we will begin to discover their stories. Those who have been attending church for a long time will have fewer friends that are non-Christians.

²⁹⁹ Hybels, *Just Walk Across the Room*, Kindle Locations 496-497.

According to Bill Hybels, “The longer a person attends church, the fewer evangelistic discussions they engage in with family members and friends.”³⁰⁰ Therefore, there has to be a deliberate effort to find and interact with people outside of the church. This will create opportunities to minister into the lives of others. Hybels continues to make the point that as we look for the next steps it becomes more risky. Since it is the Holy Spirit that is guiding this process, it is a calculated next step. The position I hold in this engagement is that of a resource provider. I might not have all the resources, but I can point people to where the resources are. It is clear that people often send direct and indirect signals of their intentions.

As Christ’s followers, we have to be conscious of those signals and be ready to act. This is possible if we are with people. We cannot be isolated from the public and expect to have any significant impact on their lives. The power of a story is invaluable. It is here that people will be able to grasp the “magnificent truth that the gospel has direct implications for the meaning of their stories, all sorts of light bulbs flicker to life.”³⁰¹ As we develop our stories we should avoid some pitfalls. Hybels calls them five criticisms: “Criticism #1: long-windedness, Criticism #2: fuzziness, Criticism #3: religionese, Criticism #4: superiority.”³⁰² Religionese is the use of religious terms that are foreign to the non-Christian. The story should elevate the grace of God and not one’s ego.

³⁰⁰ Hybels, *Just Walk Across the Room*, Kindle Locations 1058-1059

³⁰¹ Ibid., 2076-2078.

³⁰² Ibid., 2177-2190.

CHAPTER 7

MISSIONAL STORIES: LIVING OUT THE THEORY

Introduction

We do not have to look too far to find individuals that are living out the missional focus. If each of us would look around us we can point to persons that are applying the missional principles in their ministries. I have interview several individuals and their stories are told in this chapter. This selective sample include the past bishop of our denomination, a pastor and seminary president, a young man engaging the cultural and the head of Global Missions at the denomination we are affiliated with. They all shared the desire to please God in all that they do and have desired to identify where God is at work and go where he is working. These stories serve as a demonstration to the premise of this thesis.

Bishop Ron Ramsey Story...

I had the pleasure of serving under the leadership of Ron Ramsey during his tenure as bishop of the Church of the United Brethren in Christ. He was instrumental in leading the transition of the denomination after the vote to merge with the Missionary church was not successful. I interviewed Bishop Ramsey and his story depicts that of one seeking always to be on God's agenda. Ron Ramsey is passionate about fulfilling the commission, obeying the commandment, and carrying out the compassion. Bishop Ramsey describes how he views his task as bishop in this manner,

As the Bishop of my denomination my work mainly consisted with working with our local churches. My task was varied. My first priority as

I saw it was to try to refocus the local churches attention on reaching lost people with the Gospel and then seeing them become disciples d into fully devoted followers of Jesus Christ. As such, the focus was for the church to become immersed in the local community in whatever way possible, first, to serve the community in meaningful ways, which would lead to opportunities to present the Gospel.

He currently serves as part time Associate Pastor in a local church in the denomination.

In this role he is in constant contact with the church community and the community at large. He teaches, follow up with visitors, makes hospital visitation and performs other tasks. This Bishop Ramsey describes this as, “Opportunity to contact the community in several significant ways and it provides a way of living out the Gospel in my life with them.” He has a burning desire to see people, all people, receive the Gospel. A slogan we have at Bethel is, “Bringing the Gospel to the world one person at a time;” this statement can be used to describe Bishop’s motives. He expresses it this way,

As I interact with not just those in the hospital but also with the person at the information desk, the nurses, doctors, people I meet in the elevator I must be ever mindful that these are people who may not know Christ and my interaction with them as a Christian has the possibility of either drawing them closer to Christ or pushing them further away from Christ. I believe that as a Christian, wherever I go, I am trying to influence those I meet along the way, to take a new, fresh look at the possibility of making Christ their Savior. As such I hopefully am living an integration lifestyle.

This holistic approach to bringing the Gospel is what Jesus teaches. Christians cannot just live their lives selfishly by ignoring and not caring about their neighbors. Jesus called us and commissioned us to show love, and that act will shed light in a dark world one person at a time. Accomplishment for Bishop Ramsey is “seeing people become Christ Followers as a result of my lifestyle ministry among them.” This concept, Bishop Ramsey said, he had taught for many years, and the ultimate accomplishment was seeing people come to faith and being baptized. As pastor and Bishop his driving force behind

his work for God was seeing people become fully devoted followers of Jesus Christ and seeing local churches live out the fulfilling of the Great Commission in their communities. His desires and work in the ministry have not been without challenges. Any spiritual leader that has a heart to live out the Great Commissions and desire to see others do the same will encounter challenges. As Bishop Ron Ramsey states,

The biggest challenge was to move people from the head knowledge of evangelism to actually doing it. And I do believe that the biggest challenge in that was the life the professing Christian was living. In other words, I feel that Christians who don't feel confident in sharing their faith are not very satisfied with their own personal walk of faith. They have no context within which to share the Gospel with someone else other than an external guilt motivation. So getting individual to walk a closer walk with the Lord in meaningful day-to-day experiences is the best possible motivation.

Holistic missions are rooted in salvation through Jesus Christ and a desire to see others come to this knowledge. It is a total transformation and addresses body, soul and mind. If all those who claim to have faith in Jesus had a context, they would be more open to share about this walk. This context comes from a personal intimate relationship with God. I find it a joy to talk about my wife and my two sons. Their pictures are in my office and on all my electronic devices. I never get tired of talking about them. It is the same joy I get when I talk about Jesus and all that He means to me. I share a personal relationship with both my family and Jesus, and from this relationship He created great opportunities and experiences.

The Bishop's understanding of missions is demonstrated in his approach to ministry. He said the "Biblical definition of MISSIONS is the Great Commission and it is what the members of the church do in their daily lives as a result of a personal encounter with Christ." It is every believer's responsibility to be involved in missions.

We are called to go into every culture and be a witness wherever we go. Bishop Ramsey sees missions as the purpose and evangelism as the way we do mission. Missions, therefore, is holistic because it involves the entire person. He considers what he does as Missions; he describes it this way,

Yes, as a pastor or leader of a denomination what I was doing was trying to get a congregation of people focused on the main mission of the church which is to reach lost people and see them become fully devoted followers of Jesus Christ. I would readily admit there are other purposes that the church has as well, i.e. teaching, discipleship, preaching, worshipping etc. But all other purposes in my mind are ways of equipping and motivating the church to become involved in fulfilling the Great Commission.

The role of missions has changed in the 21st Century. We are living in a global community. In many of our cities and rural towns we are witnessing the world moving in and becoming our next-door neighbors. While there is still a focus on overseas missions there are others that are looking at places locally that provide similar opportunities to do missions. It is a key principle, according to Bishop Ramsey, that Mission and Vision much drive the church. Structure and Programs are merely the tools or ways that the church implements to fulfill the Great Commission. The fundamental reason for Missions is that of love, reconciliation, restoration and forgiveness. As devoted followers of Jesus Christ we cannot lose sight of this fundamental point. The first emphasis is to bring the gospel; all the programs and structures must be aligned around this view of missions and not mission around the programs and structures. Bishop Ramsey emphasizes this point, “If there is not emphasis on the Great Commission or if the church is not really seeing individuals come to faith as a result of its Structure and Programs then I feel that the Structures and Programs need to change.” We cannot allow the Structures and Programs to be non-negotiable. They are only tools to be used to advance the

mission and if they are not accomplishing this goal then they should be discontinued.

Developing and maintaining this vision of missions require one to be in an ongoing intimate relationship with God. There are spiritual virtues that when practiced will help to assist in one's ongoing spiritual growth, which will help to keep us on Gods' agenda.

Spiritual virtues should not be practiced merely as a routine or as a check box item.

These virtues, Bishop Ramsey said, "Are most helpful and needed when the local church is really focusing its energy toward fulfilling the Great Commission."

Bishop Ramsey shared two stories of his experiencing missions in the following section. "When I went to Main Street Church, Waldbridge, OH in 1993 the church had been in a slow decline for the past 7 – 10 years. This decline was showing up in all the statistics of the church, attendance, giving, baptisms etc. I felt that the main reason was they were not really focused on God. Here let me say that I feel that Worship is a Driving Force in a congregation, almost an equal purpose as Mission. Anyway, I began to teach and focus the church's attention upon a real worship experience. I felt that when we came together if we did not really worship God, grabbed a hold of his robe and pulled Him into our midst then nothing else would matter. Their worship had become very predictable. I worked to make it very unpredictable. As the pastor I urged the staff to get out of the way and let God do what God wanted to do. The movement really began at that point. Then the second step in the process was to expose irreligious people to true worship.

True Worship by the church is the greatest motivator for people to come to faith that I know. Anyway, it took awhile to get the concept fully taught and assimilated but when we did the church growth was amazing. As I write my mind goes back to several men who came to Christ as a result of being exposed to honest, true worship. Not emotion although there was some of that. But the decisions that were made lasted. Larry was an alcoholic and drug addict. His wife came to church first through an invitation from a lady she worked with. She was looking for help in her life and marriage. She quickly made a decision to trust Christ for her salvation. The change in her life quickly became apparent to her husband. He began to attend but told me that while he was glad for the change in his wife that this Christ thing was not for him. But he continued to attend. One day, after the last worship service of the day, he confronted me in the lobby wanting to know what he had to do...I told him he just did it. He just gave up. God was looking and waiting for him to give up. He became in time, the head of our sound and video for all our worship services. I still have regular contact with him. Another was a young man

who brought his wife and three children to our church. He was challenged with the need to become the head of his home. He really wasn't a Christ Follower...he would have said he was but he just had head knowledge. Well, God got a hold of him after several months. He became part of a men's discipleship class. Recently he graduated from Huntington University with an MA in Ministry. Out of that class of 6 men, three are involved in full time Christian ministry.

Just a couple of examples...but the church began to get it...Worship was the engine that drove the church to fulfill its mission. And I taught that prayer was the fuel for the engine. Slowly the church began to grow and the culture of the church began to change. We grew from a church of 175 to one of over 600 in worship every weekend. And we tried never to deviate from the process... Great Commission was our Mission, an authentic worship experience was the engine and prayer was the fuel. While I freely admit this might not work in every congregation it worked there. But I am convinced that the typical church has lost its sense of awe and worship of God. Therefore it has no confidence in the power of the Gospel. It actually probably has been a long time since the average church in America has seen an honest sinner redeemed and life changed that they have lost their confidence in God's ability to change a life."

To prepare to meet the demands of the task Bishop Ramsey said, "He accomplishes this first by staying closely connected to God, to have an up-to-date relationship with Him in a meaningful way...i.e. Worship. Then out of the heart full of love and adoration for our Heavenly Father share the Good News with others." Probably the greatest spiritual tools that have helped him have been to discover true worship. He continues, "A friend of mine told me one time that he believed that, "the height of our worship would determine the breadth of our ministry. If we were not going higher in worship then we would not be building a broad enough base to reach people in the numbers that we should. I have found that principle very accurate and true. If we wanted to increase our attendance, size of congregation then we had to first of all go higher in worship. That, along with the Bible, was the single greatest "tool" I have ever been given in ministry. Another tool I have used for some time is to try to read five Psalms and one Proverb a day. In that way I can read through the book of Psalms and the

book of Proverbs every month. The Psalms teach me how to worship and relate to a Heavenly God. The Proverbs teach me how to relate to my world and fellowman. This practice has been a great aid to keep me focused in my personal worship because the height of my personal worship will also affect the breadth of my personal walk.” One of the largest barrier(s) to fulfilling the missional call is “very simply, the life we are now living. When someone is living in a vibrant relationship with the Risen Lord, then being involved in His Missional Call is no problem. That vibrant relationship shows up in the way we approach our worship of a Holy God. So many churches that I have been in have no seemingly awareness of a Living God; One who wants to connect with their everyday lives. Their Christian walk becomes very rote and routine. Boring might be another word for it. Why has the church in the US come to be in such a condition? Not sure if I have all the answers but I think that Satan has focused our minds on the past. I hear so many people talk about what God used to do rather than on what He is doing today. So churches tend to live in the past. No fresh missional experiences in which to rejoice.”

Dr. Owen Gordon

Dr. Gordon is President of Jamaica Bible College (JBC) and community college. He also is a senior leader in the UB denomination in the Jamaican Conference. He currently serves as a pastor in the Conference and as board member of the Board of Trustees for Huntington University and Vice Chair for the Caribbean Evangelical Association. Dr. Gordon became president of JBC and has led the institution with a holistic approach. He has opened up the institution to the community. What was a predominantly Bible College is now expanded to offering many other disciplines. He has

led the institution in offering a major in religion and a minor in business. This is a commendable move since the pastors often have to administer over the business affairs a degree with this depth would become invaluable. These are a few of the ways in which Dr. Gordon is leading holistically. He has a strong desire to see young boys become responsible members of the church and the community. He has trained many young men who are currently pastors and serving in other lead roles in their communities. Personally both Dr. Gordon and his wife have had profound impact on my life. My early training in ministry was under the leadership of Dr. Gordon: that involves church planting and leadership. The following is an interview with Dr. Gordon.

Jenkins -*How would you describe your work as it relates to integration of the church and the community in your local context?*

Gordon- My work has direct bearing on the community. For most of my ministry life, I have sought to engage young people in personal and group bible studies. I have also specifically sought to develop a ministry geared to boys. There are boys in our communities who are left behind: (They received their socialization on the streets). Parents tend to pay more attention to girls' socialization, while the boys develop on their own. I have a weekly club and an annual residential camp for boys.

Jenkins -*What does accomplishment look like?*

Gordon- Accomplishment is to see attitudinal changes in the lives of these boys as they grow through the stages of teens, adolescence and adulthood. Ideally we would like to see them accept Christ as Savior and become mature disciples.

Jenkins -*What are the driving forces behind your work for God in your context?*

Gordon- The driving force is a passion to see lives transformed for the Kingdom of God. To get young boys to avoid the destructive pitfalls that are commonly displayed in their daily lives.

Jenkins -*What are some of the challenges you have encountered in this process?*

Gordon- Challenges include: lack of financial help, poor support from fathers, resistance from the boys themselves, and the slowness of seeing the desired change.

Jenkins -*How would you define missions?*

Gordon- Missions is the availing and utilization of resources, both human and material for the specific purpose of reaching persons for Christ towards the goal of seeing them become mature Disciples of Christ. A further emphasis of Missions is the empowering of individuals and communities to become involved in reaching out to others in similar ways that they have been ministered to.

Jenkins -*Do you think missions and evangelism are one in the same or are they different?*

Gordon- Missions is broader than evangelism. Whereas evangelism is one of the goals of missions, evangelism tends to be narrow in that it is the reaching of persons to become Disciples of Christ. Missions involve holistic development. It is reaching, but it also involves the development, training, equipping and the sending of those to reach others.

Jenkins -*Do you consider what you do as missions and in what way?*

Gordon- Yes, it is the attempt to evangelize, train and empower young men to become mature and responsible men, impacting their homes, families and society for the glory of God.

Jenkins -*Has the role of missions changed in the 21st century?*

Gordon- Not much has changed, but persons involved in missions have been forced to refine their methods as they seek to do the work of Missions. There has been the challenge to broaden and redefine methodology in the context of a more secular society.

Jenkins -*How does the church's structure and systems aid or hindered this process?*

Gordon- Often times the church's persistence in holding to forms and structures can have a negative impact on the work of missions. Many times the society's concept of church is very narrow and the conclusion that the only thing the church is concerned about is "your soul salvation". Churches have begun to realize that you need to reach the whole man, helping him to be able to fulfill his many and various roles in society in a more effective and dynamic way.

Jenkins -*How do the spiritual virtues help you in your efforts: praying, reading the bible, fasting etc.?*

Gordon- The spiritual virtues are means to an end. They by themselves are not an end.

They provide avenues and windows for personal and corporate growth and development.

I use these virtues to help in my own spiritual development and seek to teach these to others to enable them to practice these for themselves.

Jenkins -*What two experiences (personal stories) you have had during your work in your context that you would look at as a movement of God?*

Gordon- Several years ago when I started working with boys, it seemed very

discouraging because of their slowness in accepting suggested changes. Today I see some of the same boys who have grown to become responsible young men. In the process they have become Christians, members of the local church and are doing very well in school. There are two brothers that were a part of my group some years ago. Today they are both in the Jamaican Police force serving in different areas and are both doing very well for themselves. They are making their parents, their communities, their church and their country proud of their achievements. That is the long-range goal of working with boys, to see them become men of purpose, stable and strong.

Jenkins -*How do you prepare to meet the demands of the task you have before you?*

Gordon- I am prepared to wait on the Lord for his gracious provisions, for personnel and finances to carry on. If I can continue to plant the seed in the hearts and lives of some other leaders to carry on this vision and hopefully inspire some of the young men from this program to become leaders, then my effort would not be in vain.

Jenkins -*What are the spiritual tools that have helped you along the way?*

Gordon- Personal prayer, prayerful support of others, the reading of the Word of God, the encouragement of others in giving support in cash, kind and personal involvement are all tools that have helped me. The driving passion: if I can make a difference in the life of one boy, it would be worth the effort. Along with all of this is the driving force and strong reminder that I am where I am today because someone took the time to help me to

be a better person. A Sunday school teacher invested her life and resources in helping me to be a man of God. She and her husband sent me to JBC as a student; today I serve as president.

Jenkins -*What do you see as the largest barrier(s) to fulfilling the missional call?*

Gordon- The largest barrier to the fulfilling of the missional call is the pull of materialism. Our society has allowed materialism to be the driving force behind everything that we do. The real enemy behind all of this is the “god of the world”. The Evil One does not want persons to accept the missional call of God.

Jeff Bleijerveld– Director of Global Ministries Church of the United Brethren In Christ

The Global Ministries of the Church of the United Brethren Church is deeply involved in holistic missions. While the focus has been overseas, they are partnered with local churches to introduce them to missions globally and locally. Our church has hosted two teams from two different UB churches on summer missions’ trips. They have planned, organized, and executed two Vacation Bible Schools and other outreach efforts while serving at our church. Globally, Jeff Bleijerveld is currently leading the Missions focus of the denomination, and he is partnering with other agencies and working with Huntington University (HU) to advance the goals of the Global Ministries department. One such example is the work that HU is doing in China and Macau. They are teaching teachers to teach English as a second language in these two countries. Jeff Bleijerveld on September 2, 2010 shared this story on his blog.

Our team ... works in local schools as English language teachers and

conversationalists. This lends legitimacy to their presence in Macau, but also provides opportunity for them to get close to students, hear their pain, and share the gospel with them in meaningful ways. Working alongside the Living Water and Living Stone United Brethren churches, they network with church members so other Macanese believers can be brought into the circle of friends they form. This ensures that the gospel message is not simply dismissed as a Western cultural phenomenon, but is relevant for Asian culture as well.

While the main reason is clear, holistically they are approaching missions from a holistic point of view. They recognized the need for education and are being authentic in how they educate and live alongside the native people demonstrating love. In so doing, they, have accomplished the 3Cs: Great Commission, Compassion, and Commandment.

Global Missions have recognized the need to partner with other like-minded ministries that might have a greater impact than if they go it alone. This has led to the Global Ministries partnering with Samaritan's Purse; they are a global Christian group that does outreach and is led by Billy Graham's son, Franklin Graham. So far the partnership involved the work in the aftermath of Japan's devastating earthquake and tsunami. Along with the Japan relief Jeff Bleijerveld said, "Our practice is to partner with organizations which specialize in disaster relief. When the earthquake hit Haiti in January 2010, we partnered with Samaritan's Purse and CH Global and channeled relief contributions to them. Within weeks of the earthquake, UBs had sent nearly \$70,000 for disaster relief."

Global Ministries is also looking for ways to do missions in areas that are not as friendly to the gospel, but have potential. One such vision is ministry to Turkey. Jeff said,

For me and for some members of the Global Ministries Leadership Team, we're not interested in merely going to another American agency that is doing Muslim ministry. We'd prefer to learn directly from nationals in a

Middle Eastern country, gaining their insights into what's going on.

This approach is to be as authentic as possible. They did not just want to do missions as usual; they wanted to involve the locals in local missions. What Jeff and his team realized was that Christians had a positive image in the area they were considering as a potential mission field. This realization speaks volume to what a life can accomplish when it is living by Kingdom principles and representing Christ in every area of one's life. Jeff said he was told a story by a man who said, "When I was a little boy, my dad sent me to town to get farm implements. He told me to go to the Christian down the street, because he wouldn't cheat us." Another person told the story of people coming to the church, "they want to know if any Christians at the church need a job, because Christians are trustworthy and don't tell lies." These stories are what should be the reflection of the Church on the culture. In this way, the Church can live out the 3Cs and accomplish what God has planned. The Global Missions department has a desire to be holistic in their approach to missions and Jeff's statement says it all. Their desire is, "Moving a Turkish couple into a new community to start a church and set up a business might be a great opportunity. They could support themselves. Being able to do business with integrity in the community might be one of the most meaningful ways to have a witness and impact the community." This is the heart of the conversation, missions is an investment. It is an investment in the community that you live and plan to live for a long period of time. We should see ourselves as missionaries living out the commands of Jesus in our daily lives and not just a check box to ease our conscience.

Derron Wallace

Derron Wallace is currently studying in England at Cambridge University. He and his wife are currently serving in youth ministries in their local church. Mr. Wallace has a heart for holistic mission that was demonstrated in the project he did after winning the Thomas J. Watson Fellowship. “Derron J. R. Wallace of Bronx, N. Y., was named by the Thomas J. Watson Foundation as one of 50 college seniors nationwide who show unusual promise as leaders and global citizens,” reads the news release from Wheaton University. The Fellowship provided funds for an independent exploration; this must be done outside of the United States. His plans were to “study the historical roots and current practice of the Pentecostal faith tradition among worshippers in Trinidad & Tobago, Ghana, Ethiopia, United Kingdom, and Guatemala.”³⁰³ Wallace wrote,

What is intriguing about this fast growing religious and social phenomenon... is its expanding relationship with community engagement and social transformation," Wallace wrote in his application to the Watson Foundation. "By collecting oral histories, praying and serving with local parishioners during my year as a Watson Fellow, my soul will explore culturally rich hybrid expressions of 'engaged Pentecostalism', a variant that deems faith inseparable from community involvement and social change."³⁰⁴

Wallace has been active in social outreach and has traveled to Cape Town and Tanzania. His belief is that the church can serve a vital part of the community both in social and religious ventures. Holistically, the church can begin to impact and change the community. This has to be viewed as an investment. Part of our mission at Bethel is to help. Help those who are lost find Christ, help those who are in need get help, Loving

³⁰³ <http://wheatoncollege.edu/news/2007/03/15/wheaton-senior-derron-wallace-wins-thomas-j-watson-fellowship/>, access 4/2011

³⁰⁴ Ibid.

God and loving others is the commitment we make as a church. In that same spirit we have given to a project in Uganda. Here is the brief story... A young man whose family attends our church has spent the last year traveling to various parts of the world helping people and researching. Derron Wallace won the Thomas J. Watson Fellowship. This gave him a unique opportunity. He saw the need to help build a one room classroom and sought to raise funds for that project. We contributed to the project and the following is an update from my friend.

Dear Wonderful Friends, please accept warm greetings from Phitsanulok, Thailand! Despite the recent political turmoil here, I am safe; things are finally getting back to normal. I imagine that many of you may be cold at the moment and I trust that this email will warm your spirits. As the title of this email suggests, I write to give you an update on the school building project in Uganda and to thank you all so very much for your continued support. Without your donations and the efforts of local Ugandan workers, this project would be nothing but an unfulfilled dream. The PAG director has just sent me a picture of the work in Uganda and I've attached it for your perusal. I trust that you'll be pleased with the developments.

Though we've made steady progress, it has been quite challenging to raise the additional funds needed to finish the building project. I've managed to raise \$1,300 of the final \$2,000 needed for the project. An additional \$700 will allow us to reach the \$10,000 fundraising mark, and would provide support for painting, rough casting, window/door purchases and installation, etc. I know that resources are hard to come by these days. However, if you are still willing to give, please let me know. Small donations of (\$5, \$10, \$20, \$30...and frankly, anything) would be greatly appreciated. As we say in Jamaica, "one, one cocoa full basket," which basically means small donations adds up to much. (Also, if you have advice on how I could raise the additional resources, please be sure to bring these ideas to my attention.)

In the spirit of candor, I deem it wise and fair to inform you that due to the economic troubles facing us in all corners of the world, prices for materials, transportation, etc. have increased. I'm now working on an adjusted budget to figure out exactly how much more than the \$10,000 we will need. To those of you who have supported this project in spirit and or in kind, thank you so very much. With your encouragement and continued support, we'll be able to complete this work.

As you can see here is a young man that is living out the holistic approach to missions. This serves as a reminder that if we can mobilize the greatest untapped group of missionaries in our local churches the impact of the gospel will be far reaching. No matter where you find yourself or what job you might hold in the secular or religious organization you can become a missionary right where you are. The following chapters will help to stir up the gift that is within you and point to simple ways that you can become an active missionary.

CHAPTER 8 THE PROJECT – STRATEGIC EVANGELISM PART 2

Introduction

This project is designed to achieve three goals: To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus; To develop a better awareness of local missions; and To develop a process that will assist persons to live out the mission by engaging their communities. The challenge as to how to be truly missional requires those persons that consider themselves `to be disciples to engage their communities in their everyday life. This has posed a challenge to the church: how will missions and being missional in the 21st century is different from the 1st century to the 21th century. How can one truly and radically live out the mission of the church. The completed worksheet I listed in Exhibit 1.

Three strategies will be employed in order to achieve each goal. The idea of being missional is not about the church coming up with some program and fancy name. It is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as

God's people in the world.”³⁰⁵ According to Rick Warren, “The Church is God’s people living in this world and acting as catalysis for change.”³⁰⁶ The Church’s basic mission is to preach the Gospel of the Kingdom of God; this message has a social and political aspect to its applications. We are called, commissioned and authorized to go with the gospel. This is the fundamental responsibility of the Church but this message is holistic affecting the total person: body soul and spirit. As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that our Church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project is a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry. In Appendix 2 and 3 you will find the Instructional Manual and Participant manual that is used in the workshops.

This project is designed as a weekend workshop geared towards motivating the church membership to recapture the vision of mission from a Biblical perspective. But the project can be adapted to a one-session presentation. The user and presenter guides in the Appendix are design to take you through the entire process. The process begins with a season of prayer focused on identifying whom God is leading us to invest in. This is an investment that requires our time and effort. We will have to be deliberate in our efforts to impact the lives around us. We are on business for God; He has invited us to join Him with the main purpose of bringing the gospel to those who are not yet a Christian. The

³⁰⁵ Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm. Accessed 6/2010.

³⁰⁶ Rick Warren, *The Purpose-Driven Church*. (Grand Rapids, Michigan: Zondervan, 1995), 238-40

following six steps will help to prepare us to minister to the person whose life we will invest in. We are required to evangelize and bring the gospel message to the world. As was demonstrated by Jesus during His earthly ministry, we have to be strategic and deliberate in reaching out to those who are unsaved. This lesson is designed to provide individualized as well as group training and mentorship as we become strategic about soul winning. First we will start by identifying those who we can minister to and deliberately targeting them; getting to know them and allowing them to know you and then end with introducing them to Jesus, the Savior.

Step 1 - The Process

1. Pray for the leading of the Holy Spirit to direct you toward the person(s) into whose lives you can invest: physically and spiritually. Pray for seven days with request that God will lead you to someone to whom you can minister.
2. Identify your Bethel Person then meet with the mentoring group to discuss and plan ways to minister holistically to the person chosen. After praying and seeking God for direction, be open to whom the Lord is placing in your thoughts.
3. Contact your Bethel Person and let them know that you plan to minister to them first in prayer and by weekly contact. Reach out to this person via phone, email, postcard and or face-to-face. See Exhibit 2, pages 20 to 21, for the sample conversation.
4. Initial personal contact. Once per week efforts should be made in order to reach out to this person with a personal note via email, Facebook message, tweet and or a letter.

5. Intentionally meet Physical needs. Seek ways to minister to the person's physical needs on an ongoing basis. This process is an investment and requires that level of focus.
6. Lead person to the Lord. This is a delicate time; look out for questions that will form as a source of introducing the gospel. Bear in mind that you are participating in the person's spiritual journey and you might be at the start, middle or end of the journey. Discernment is needed at this point.
7. Arrange opportunities for the person to meet with others from your church (could be a function in your home). Find ways as to how this individual can be introduced to the church community outside of a regular church service. Most people will discuss their spirituality outside of a church. Later you can invite this person to a family get together, have them share in community outreach events that are sponsored by your church.
8. Meet once a week to discuss progress and strategies. Maybe every two-week, have teams of two meet regularly.

Step 2 – Develop a profile

1. Get familiar with the person's religious background: Take great care to understand the individual's religious background. This will help to develop a course of action and identify areas that are potentially explosive. It will also help to point to areas you need to become familiar with in order to counter future resistance. Use pages 20 to 23 of the Participants' Manual in Exhibits 3 to complete this section of the project.

2. Social Background: Community settings, church involvement or not, work setting: This area, if properly analyzed will open up to great opportunities for friendship, an opening for God to be introduced. Past experiences could cause this person to be where they are currently.
3. Family Background: Family setting, marital status, racial background, and family history. This is a key area of concern. There is a need for God that can be seen in this area. Usually if this person is converted it is easier for the gospel to be presented to his family.

Step 3 – The strategic plan

1. Be Friendly: Always be opened to new relationships. List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual. Use pages 22 to 23 of the Participant Manual in Exhibit 2 and 3 for the sample worksheet.
2. Don't Judge: Watch out for biases, they can get in the way of missions. Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.
3. Find ways to help: Look for opportunities to minister holistically on an ongoing basis to this person.
4. Use what is familiar: Like Jesus, speak to the individuals from their points of familiarity. Understand the individual's background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.

5. Present the Gospel: Campus Crusade for Christ created the four spiritual laws booklet. Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.

Step 4 – Follow up

1. Give the new believers Bible and new believers lesson (encourage persons to join new believers class) to the new convert. Resources should be available to the new convert to help them on their journey. Help the individual connect to the church community.
2. Find ways to continue to minister holistically to this individual. Continue to minister on a regular basis to the individual's needs, physical as well as spiritual.
3. Pastoral Visit. It is a good thing to connect this person with the church. Arrange for the pastor or leader to visit with the person.
4. Invite to church- encourage new convert to join a small group. Invite your Bethel Person to the church. It is important for them to connect with others in the church.

The following case studies are designed to identify certain principles that were consistent in all three cases. It is important to understand the person to whom you intend to minister to considering that everyone is on a road to God. Someone might need instructions as to who is God and what happened to the relationship between God and man. On the other hand there are those that totally deny any existence of God. The only way to understand the targeted person is to engage the person and become familiar with the person's family, social, economic

and religious areas of their lives. Once this is known then we can design a plan to reach and impact these individuals' life.

Case Study 1 – Peter & Cornelius – Acts 10

PROFILE

RELIGIOUS BACKGROUND:

He was very religious, had been convicted and is ready to be led to the Lord. May have been under conviction and is not resistant to the gospel.

PLAN: Lay out the Gospel message, showing that works is not necessary for salvation but faith in God

SOCIAL BACKGROUND:

He was a leader, he was a Gentile, seemed to be a man with influence and wealth, he did good deeds.

PLAN: Show him how to become a disciple and show him how to win his family and community for God

FAMILY BACKGROUND:

His family trusted him, he had a lot of influence on his family, seemed to be a man with integrity.

PLAN: Show him how to become a disciple and show him how to win his family and community for God.

STRATEGY

BE FRIENDLY

Visited his house, be sure not to equate earnestness with righteousness

DON'T JUDGE

Gentile that is searching, doing good deeds, he is not like us

USE WHAT IS FAMILIAR

Cornelius's godly character had obviously built him a good reputation.

PRESENT THE GOSPEL

Cornelius was open to whatever message Peter would have to say. Have you trusted in Jesus is the question that must be answered.

INVITE TO CHURCH

In this case the believers were baptized after they received the Holy Spirit, publicly declaring their allegiance to Christ and identification with the Christian community.

Case Study 2 – Samaritan Woman & Jesus – John 4

PROFILE

RELIGIOUS BACKGROUND:

Samaritan: No dealing with Jews, familiar with the scriptures, has a form of Godliness.

She was more concerned about rituals and religious correctness.

PLAN: Allow her to see that the place she worships at is not as important as the true worship from the heart. Focus on a relationship that comes from the heart.

SOCIAL BACKGROUND:

She was a social outcast, lonely.

PLAN: Lead her to identify her distance from God, and then lead her back to God through a series of forgiveness (hers' and God's). Once she finds herself in God then she can address the issues that alienated her.

FAMILY BACKGROUND:

She was divorced five (5) times and currently in an affair.

PLAN: Lead her to identify her distance from God and her source of fulfillment. Once she finds herself in God then she can address the issues that lead to fail family life.

STRATEGY

BE FRIENDLY

Asked for water, started a conversation

DON'T JUDGE

Her marriages, race, religion

USE WHAT IS FAMILIAR

Water, worshipping, belief in God

PRESENT THE GOSPEL

Difference between works and grace, worshipping is from a pure heart

INVITE TO CHURCH

She was sent back to her home to evangelize, the aim of discipleship was attained

Case Study 3 – Ethiopian & Phillip - Acts 8

PROFILE

RELIGIOUS BACKGROUND:

The eunuch was obviously dedicated to God, because he had traveled such a long distance to worship in Jerusalem. This man may have been a Gentile converted to Judaism. He had an encounter and was searching for the next step.

PLAN: Develop a plan to lead him to the full knowledge of Christ resulting in baptism and further spiritual growth. Address the Biblical question with care, understand that the person had an encounter, began the steps of a new convert and needed to be handled with

care. Answer the questions truthfully, honestly, and directly, be prepared for all eventualities.

SOCIAL BACKGROUND:

He was a treasurer of Ethiopia traveling home from a pilgrimage to Jerusalem.

PLAN: Show him ways to develop his new spiritual journey. Also, show him how to be a disciple in his home.

FAMILY BACKGROUND:

He served the Queen, he had a copy of the book of the prophet Isaiah pointing to that probability. To own a scroll of the Scriptures (handwritten and thus rare) likewise indicated wealth.

PLAN: His position allows him to have impact, show him how he is the one to bring the gospel to his country and that his practical living has to demonstrate Christ-like qualities. Address issues that he might face and make suggestions on how to deal with them in general.

STRATEGY

BE FRIENDLY

Followed the Spirit's direction, began a discussion form where he was immersed in the prophets, explain how Jesus fulfilled the prophecies

DON'T JUDGE

He was an Ethiopian, a Gentile

USE WHAT IS FAMILIAR

It is important to note that Philip began where the man was; only then did he directly and clearly take him to where he needed to go. This means he listened, thought, adapted the message to his audience, and then explained the Good News.

PRESENT THE GOSPEL

Philip exhibited two of the most important characteristics of an effective evangelist: The first is patience. He waited to find out where the man was in his understanding before diving in with the gospel. A second characteristic is the power of observation. Philip looked for an opportunity to engage the man at a meaningful level.

INVITE TO CHURCH

This was one of the first acts of new converts in the early church. In submitting to baptism, this official was proclaiming his faith in Christ publicly. Deeply symbolic and meaningful, baptism sends a powerful message to onlookers about one's obedience to Christ. Evidently included in what Philip had taught was the fact that being baptized was the next step of obedience in this newfound faith.

Conclusion

This project is designed to achieve three goals:

- 1) To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus;
- 2) To develop a better awareness of local missions; and
- 3) To develop a process that will assist persons to live out the mission by engaging their communities.

The challenge as to how to be truly missional requires those persons who consider themselves to be disciples, to engage their communities in their everyday life. This has posed a challenge to the church: how will missions and being missional in the 21st century be different from the 1st century to the 20th century. How can one truly and radically live out the mission of the church. Three strategies were employed in order to achieve each goal. The idea of being missional is not about the church coming up with some program and fancy name but it is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as God's people in the world.”³⁰⁷ According to Rick Warren, “The Church is God’s people living in this world and acting as catalysis for change.”³⁰⁸ The Church’s basic mission is to preach the Gospel of the Kingdom of

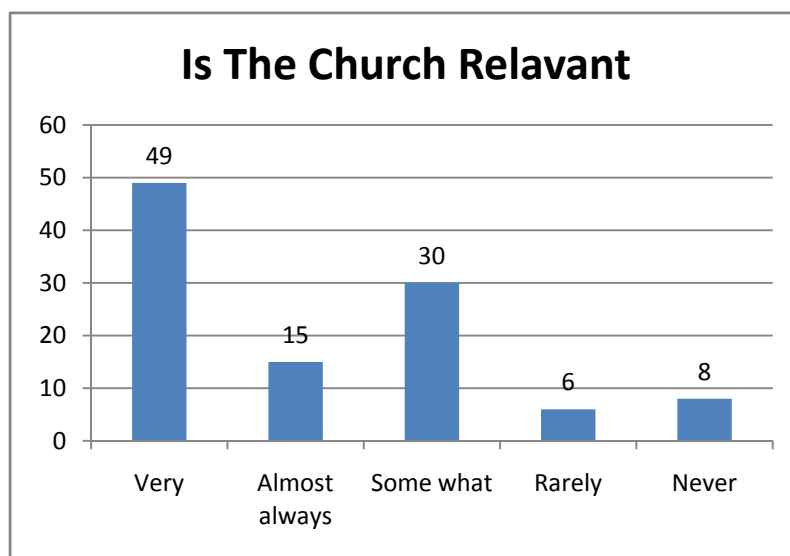
³⁰⁷ Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm. Accessed 6/2010.

³⁰⁸ Rick Warren, *The Purpose-Driven Church*, (Grand Rapids, Michigan: Zondervan, 1995), 238-40.

God; this message has a social and political aspect to its applications. We are called, commissioned, and authorized to go with the gospel. This is the fundamental responsibility of the Church but this message is holistic, affecting the total person: body, soul, and spirit. As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that the church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project is a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry. This project is also, transferrable; the principles applied in the project are applicable in any location. We demonstrated this by engaging members of three other churches in various seminars and workshops. We implemented the program in two churches.

As part of the preparation for the premise of this demonstration project we did a survey of 105 random individuals at Yonkers Train station and Downtown Yonkers. The

Figure 13 – Is the Church Relevant?



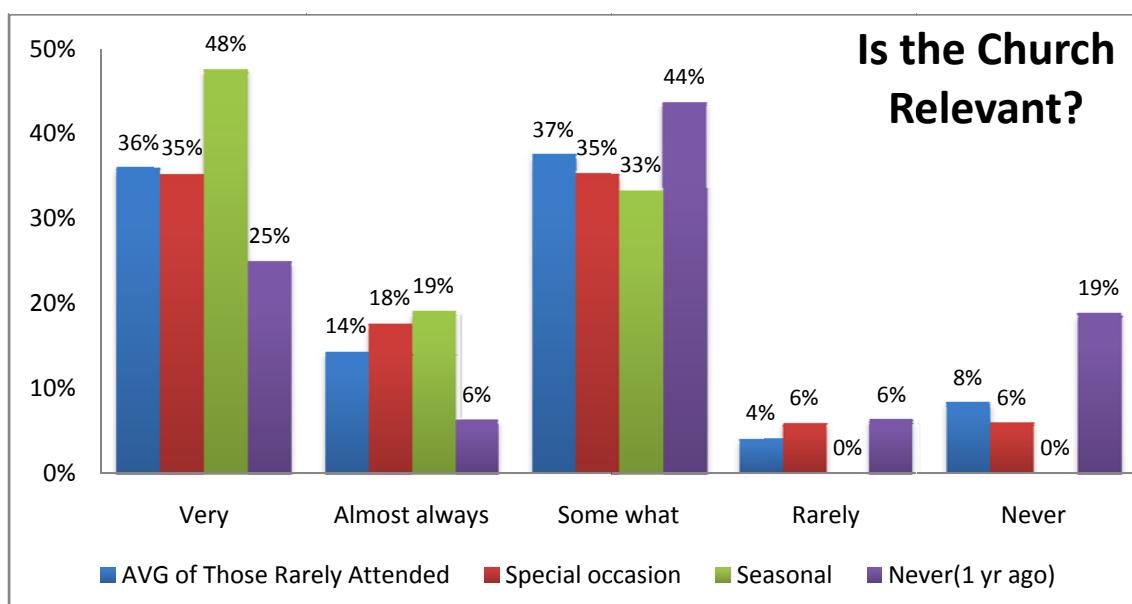
survey questions are in Appendix 3. The results of the survey, in Appendix 4 and Figure 13, found that 49% of the individuals said that the Church is very relevant today versus 8% that said it is not relevant. In

Figure 14, 33% agreed that the purpose of the Church should be providing spiritually for

the community and the remainder thought they should also provide for other areas also, they were asked how often the Church should cater for the communities' need and 59% said always. When asked who does the church represents, 39% said religious and 26% said everyone.

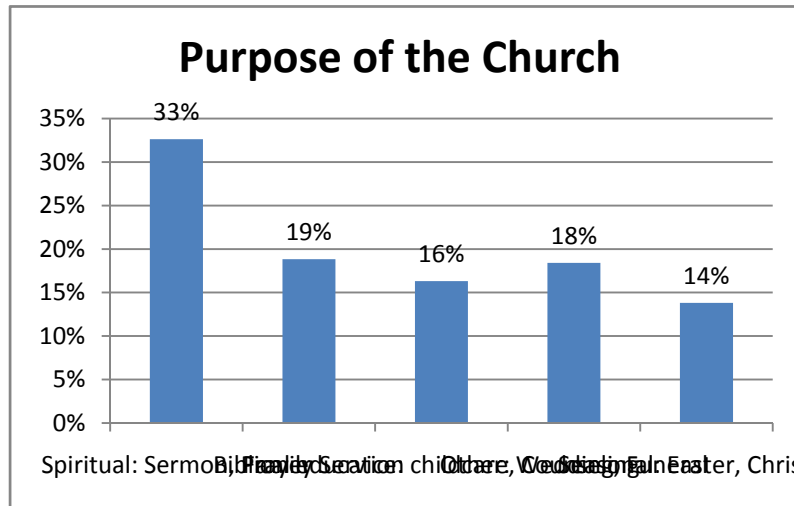
The next series of questions related to their church experiences. 27% attends almost every week and equal percentages attend from one Sunday per month to never. What was interesting was those who never attended or have not attended church in a year, 44% said the church is somewhat relevant, 29% said the church is for everyone and 47% said that the church is for the religious, as referred in Figure 14. When it comes to the church catering for the needs of the community, of those that never attend or have not attended church in a year 37% said always and 32% said sometimes. Overall, 85% scored over 3 when asked how was their church attendance, with 37% giving a grade of 5, which is the highest score. 58% said that their needs were met when they attended church. While childcare, counseling, afterschool and seeking friendship scored equal

Figure 14: Is the Church Relevant?



percentages as to why people attend church 46% still expects that the church should provide for spiritual experiences. As for the sermon 56% gave it a 5 indicating that understood the sermon and 46 gave it a 5 indicating that the sermon was relevant.

Figure 15 – What is the Purpose of the Church?



This survey was slightly modified to accommodate our church, and the majority of those that were interviewed said that the church was on target with its vision.

The majority would recommend our church to others. They support the vision of holistic missions and believe that the church must cater to the physical and the spiritual needs of each person, shown in Figure 15. The expectation of the community and the church is that the church must continue to provide spiritual development but should also provide for the felt needs of the community. What I concluded from this is that the church has a perfect opportunity to minister to the community in a holistic way. While many are not attending on a regular basis, their expectations are that the church should put spiritually needs first and that they should also provide for the needs of the community. The church should not stray away from its Biblical mandate, but embrace it. We can take courage that the majority still finds the church relevant and are looking to the church for spiritual guidance. We should not be comfortable because many of those that were interviewed and are not active churchgoers were once active churchgoers. They have stopped going

to church or have reduced their frequency because someone or some incident in the church caused hurt them. We still have a lot of work to do, and we must earnestly advance the mission of the Church.

This project has looked at missions and defined the terminologies with the deliberate intention to recast missions as not just a focus on foreign countries, but on our local neighborhoods. This is the fulfillment of the Kingdom of God. The church is the vehicle that was ordained by God to bring the message of salvation. This message requires us to obey the commandments, fulfill the commission, and practice compassion. While we will never lose sight of the fundamental purpose of the church, we also embrace the holistic approach of the message of the Gospel. Jesus said that He came that we should have abundant life; this is seen in the spiritual and physical person. The very nature of God is missions; therefore, those who want to follow God have to be on mission. Jesus said that He came to seek and to save those that are lost. As we look to see how we can adjust our ways and how to realign our thoughts to come into agreement with the nature of God, it will require us to look at the history of the church. We looked at the history of the church from the vantage point of the understanding and application of missions in their respective era. While some of the intentions were not purely to advance the Kingdom there was a realization that if the people received the gospel it would be best for the conquering country. Christian history has some spots that we wish were not present but the overall contributions are positive. So as we look to advance missions as we know it we can learn from history.

In order to change our ways it requires several deliberate actions. First, we should develop core values that will not change. These values are who we are and what we are

about; changing these values will change whom we are and what we intend to accomplish. Next we need to create an atmosphere that is conducive to change. This process requires a change leader. This type of leadership has to be a spiritual one. It will take a spiritual leader to lead the church on to God's agenda. We are changing from our agenda to God's agenda. This requires the active role of the Holy Spirit. This also, requires an understanding of the power of prayer. We have many individuals in our time who are leading change and walking in mission. Bishop Ron Ramsey, Dr. Owen Gordon, Jeff Bleijerveld and Derron Wallace demonstrate this in their stories.

What is proposed here is a practical demonstration of holistic missions. This requires a holistic approach that is Biblical. The Scriptures demonstrate this point in the relationship of Peter and Cornelius in Acts 10. Here we see that the Holy Spirit is working in the Church and in the world. The Holy Spirit prepares both the seeker and the messenger. It is the Holy Spirit that empowers and leads. If anyone is going to be on missions he or she has to have to depend on the Holy Spirit. The Strategic Evangelism project is design to raise awareness and to mobilize the individual to be on God's Agenda. First, the messenger must address their issues that will prove a hindrance to the missions. In this process the individual is cultivating a continued desire to be connected to God. He or she is living in the Spirit by practicing spiritual virtues; praying, fasting, bible reading, etc. As the individual is filled or controlled by the Holy Spirit, He gives him or her gifts, and empowers them to minister to the church. No one can get on missions without the direction and empowering to the Holy Spirit. As each person realigns themselves to God's agenda what an amazing demonstration it would be of the

mission of God taking root and the Kingdom expanding. This is Kingdom people living by Kingdom principle, the call of missions, a holistic approach.

The goals of the project were met. Some of the strategies had to be adjusted and or replaced. Overall, the project achieved what it intended. We were able to complete an exegetical analysis of the immediate community of Yonkers. We interviewed people in the community and directly connected them to our church. Surveys were sent out to organizations that were providing service to the community. Awareness was raised, as demonstrated in the responses in the evaluations. Instead of attending all the community meetings, we were able to attend two locations. Information gathered helped to solidify our initial premise of holistic missions. As part of the broader view, I interviewed individuals who were involved in different aspects of holistic missions. The composition of the group ranged from a university president to the Head of our denomination. Geographically, we covered from Africa to the USA and interviewed a young man and others that were much older. Again, the findings supported our premise of holistic missions.

The second goal of raising awareness was achieved. As part of achieving this goal we held seminars addressing various areas of our lives: giftedness, introducing a new way of looking at personal evangelism, developing one's personal connection to God. Then we held mentoring workshops that drew on Biblical principles using three stories from the New Testament to support the points made in the workshops. We invited others from different denominations to join us in these seminars and workshops. And we used the weekend seminar and workshop at another church. As part of the ongoing effort to mentor, we created a website that features the seminars and workshop materials along

with video clips from the sessions and blogs from the demonstration project. We did not have enough time to adequately implement an online follow up and continued communication. But the site was published and we encouraged the participants to interact with the material posted on the site. We also used Facebook as a way of informing some of the participants to check out new information on the website.

The Ministerial competencies that were identified, as areas that needed improvement, were further developed during this entire process. It is also clear that the development of these areas will not be accomplished by the end of this project, but it is a work in process. There have been significant development; however there is more that can be done. Towards this end, several steps have been taken to foster this ongoing development. One of the areas identified is ‘Administrator/Leader/Pastor’; this can be further developed. I am in a coaching relationship that is designed to help develop these competencies. The other area is a Prophetic Agent and Religious Educator. I have developed an accountability relationship called Pastoral Advisory Counsel (PAC). This is currently made up of two individuals; one is the chairman of the board of trustees of my church, and the other is an independent person in whom I have a high level of trust and confidence. They will help me to discern the vision and direction for the church, as well as help me exegete the community. We implemented a food pantry at our church as part of practically meeting the needs of the congregation and the community. We provided computer classes for the church and the general community, again, in an effort to become holistic and to impact the community. My ministerial competencies have been developed during this entire process.

Here are a few of the quotes from participants in the seminars and workshop. These comments have indicated that the project has accomplished the goal of raising awareness for the need to become missional in our desire to live out the Great Commission, obeying the Great Commandment and fulfilling the Great Compassion.

"This paper was phenomenal. It was very informative but above all it was so convicting ... a few times while editing I had to stop and pray"

What would you suggest for future groups?

"I would suggest that other churches and other groups adopt this method: 'Strategic Evangelism'."

How has this study helped you?

"It is a reminder of my personal responsibility to a 'fisherman' for Jesus"

"It has helped me learn that I must be in the right place with God so He can use us to bring others to Him."

"This study is an eye opener for me. I am able to see my purpose in the Kingdom of God"

"Helped me to become more aware of my purpose and how God is working."

"It made me more aware of the need to minister to others in spite of race."

"This study has helped me to remember to keep studying the word of God"

What do you sense God has revealed during this study?

"I was made aware that people are at different stages in their life and I have to recognize which stage they are in order to give guidance."

"I sense that God wants me to make me more compassionate and continue to help others in their lives."

"To be open when ministering and meet people where they are."

"Loose no opportunity to tell of His love to those who will listen"

What major adjustments do you sense God is leading you to make?

"Being more aware of people's needs around me..."

"Sharing with others His words, and encouraging others."

EXHIBITS

EXHIBIT 1
Strategic Evangelism Worksheet

	Steps	Description	Sample- Cornelius	My Bethel Person
Step 1	THE PROCESS			
1.1	Pray for the leading of the Holy Spirit to direct you toward the person(s) into whose lives you can invest: physically & spiritually.	Pray for 7 days with request that God will lead you to someone to whom you can minister.	Peter was in prayer when God directed him to Cornelius.	
1.2	Identify your Bethel Person then meet with the mentoring group to discuss and plan ways to minister holistically to the person chosen.	After praying and seeking God for direction be opened to whom the Lord is placing in your thoughts.	Peter was having a personal time with God when he was told that Cornelius' servants, Gentiles, were coming to see him. He immediately accepted the opportunity to minister to them.	
1.3	Contact your Bethel Person and let them know that you plan to minister to them firstly in prayer and by weekly contact.	Reach out to this person via phone, email, postcard and or face-to-face.		
1.4	Initial personal contact.	Once per week efforts should be made in order to reach out to this person with a personal note via email, Facebook message, tweet and or a letter.		
1.5	Intentionally meet Physical needs	Seek ways to minister to the person's physical needs on an ongoing basis. This process is an		

1.6		investment and requires that level of focus.		
	Lead person to the Lord	This is a delicate time; look out for questions that will form as a source of introducing the gospel. Bear in mind that you are participating in the person's spiritual journey and you might be at the start, middle or end of the journey. Discernment is needed at this point.		
1.7	Arrange opportunities for the person to meet with others from your church (could be a function in your home). Find ways as to how this individual can be introduced to the church community outside of a regular church service.	Most people will discuss their spirituality outside of a church. Later you can invite this person to a family get together, have them share in community outreach events that are sponsored by your church.		
1.8	Meet once a week to discuss progress and strategies	Maybe every two week, have teams of two meet regularly		

	Steps	Description	Sample- Cornelius	My Bethel Person
Step 2	THE PROFILE			
2.1	Religious Background:	Take great care to understand the individual's religious background. This will help to develop a course of action and identify areas that are potentially explosive. It will also help to point to areas you need to	He was very religious, has been convicted and is ready to be led to the Lord. May have been under conviction and is not resistant to the gospel. PLAN: Lay out the Gospel	

		become familiar with in order to counter future resistance	message, showing that works is not necessary for salvation but faith in God.	
2.2	Social Background: Community settings Church involvement or not Work setting	This area, if properly analyzed will open up to great opportunities for friendship, opening for God to be introduced. Past experiences could cause this person to be where they are currently.	He was a leader, he was a Gentile, seem to be a man with influence and wealth, he did good deeds & prayed regularly. Plan: Show him how to become a disciple and show him how to win his family and community for God.	
2.3	Family Background: Family setting Marital statute Racial background Family history	This is a key area of concern. There is a need for God that can be seen in this area. Usually if this person is converted it is easier for the gospel to be presented to his family.	His family trust him, he has a lot of influence on his family, seem to be a man with integrity. Plan: Show him how to become a disciple and show him how to win his family and community for God.	

	Steps	Description	Sample- Cornelius	My Bethel Person
Step 3	THE PLAN			
3.1	Be Friendly: Always be opened to new relationships.	List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.	Visited his house Peter was hospitably towards the servants. Peter was careful not to equate earnestness with righteousness.	
3.2	Don't Judge:	Identify areas of potential	Gentile that is searching, doing	

3.3	Watch out for biases, they can get in the way of missions.	judgment; look at the background of the individual carefully to identify these areas.	good deeds, and wanting to know God more. Peter was careful not to condemn him for not converting fully to Judaism.	
	Find ways to help: Look for opportunities to ministry holistically on an ongoing basis to this person.	From the profile that was developed select areas that you or the church can assist this person. Maybe this person needs counseling, food, friendship, finance or other services, there should be a resource center that will help to provide or point people to where help might be found.	Cornelius need was a spiritual one and required someone to visit his home since he was a Gentile and did not have access to the temple.	
3.4	Use what is familiar. Like Jesus, speak to the individuals from their points of familiarity.	Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.	Cornelius's godly character had obviously built him a good reputation. Peter was able to fellowship with him in his home simply by accepting the invitation.	
3.5	Present the Gospel, Campus Crusade for Christ created the four spiritual laws booklet.	The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action.	Cornelius was open to whatever message Peter would have to say. Have you trusted in Jesus? Is the question that must be answered?	

	Steps	Description	Sample- Cornelius	My Bethel Person
Step 4	FOLLOWUP			
4.1	Give the new believers Bible and new	Resources should be available to the		

	believers lesson (encourage person to join new believers class) to the new convert.	new convert to help them on their journey. Help the individual connect to the church community.		
4.2	Find ways to continue to minister holistically to this individual.	Continue to minister on a regular basis to the individual's needs, physical and well as spiritual.		
4.3	Pastoral Visit	It is a good thing to connect this person with the Church. Arrange for the pastor or leader to visit with the person.		
4.4	Invite to church- encourage new convert to join a small group.	Invite your Bethel person to the Church. It is important for them to connect with others in the Church.		

EXHIBIT 2

List of Spiritual Gifts with Scriptural Reference

Romans 12:6-8 mentions the following spiritual gifts:

1. Prophecy (preaching, inspired utterance)
2. Service (ministry)
3. Teaching
4. Exhortation (stimulating faith, encouraging)
5. Giving (contributing, generosity, sharing)
6. Leadership (authority, ruling)
7. Mercy (sympathy, comfort to the sorrowing, showing kindness)

First Corinthians 12:8-10 and 28 adds (without repeating those already listed from Romans):

8. Wisdom (wise advice, wise speech)
9. Knowledge (studying, speaking with knowledge)
10. Faith
11. Healing
12. Miracles (doing great deeds)
13. Discerning of spirits (discrimination in spiritual matters)
14. Tongues (speaking in languages never learned, ecstatic utterance)
15. Interpretation of tongues
16. Apostle
17. Helps
18. Administration (governments, getting others to work together) Ephesians 4:11 adds (again, without repeating any of the above):
19. Evangelist
20. Pastor (caring for God's people)
21. Celibacy (continence) (1 Cor. 7:7)
22. Voluntary poverty (1 Cor. 13:3)
23. Martyrdom (1 Cor. 13:3)
24. Missionary (Eph. 3:6-8)
25. Hospitality (1 Pet. 4:9)

Peter Wagner has added craftsmanship, preaching and writing to the gifts even though these are not mentioned on the Bible included in the gift lists.³⁰⁹

³⁰⁹ Wagner, C. Peter (2005). Discover Your Spiritual Gifts (Kindle Locations 405-408). Gospel Light Publications. Kindle Edition.

EXHIBIT 3
Survey Questions (Pre-proposal)

Person:#					
BACKGROUND					
Status	Member	Regular >4 times	first time Guest <4	Occasional attendee	Looking for a church
Religious background:	Christian	Backslider	Unsaved	Use to attend regular	Seeker to be closer to God
Sex:	Male	Female			
Marital status	Married	Widowed	Single	head of household	
OVERALL ASSESSMENT OF THE CHURCH					
Is the church meeting the needs of the community:	1 lowest	2	3	4	5 highest
Should the church cater for the social needs of the community?	Always	Almost always	Sometimes	Rarely	Never
Purpose of the church:	Spiritual: Sermon, Prayer	Family Service: childcare, Counseling	Community Services	All of the above	
What do you think our church is about?					
What should we do more of during our worship time?					
Who is the church representing:	Poor	Rich	Religious	Nonreligious	All of the above
CHURCH ATTENDANCE EXPERIENCE					
Church attendance:	Almost every Sunday	At least once per month	Special occasion	Never	
What was your impression of our Church	1 lowest	2	3	4	5 highest
What has been your church overall Experience	1 lowest	2	3	4	5 highest

EXHIBIT 4
Survey Questions (Post-proposal)

Person:#					
BACKGROUND					
Status	Member	Regular >4 times	first time Guest<4	Occasional attendee	Looking for a church
Religious background:	Christian	Backslider	Unsaved	Use to attend regular	Seeker to be closer to God
Sex:	Male	Female			
Marital status	Married	Widowed	Single	head of household	
OVERALL ASSESSMENT OF THE CHURCH					
Is the church meeting the needs of the community:	1 lowest	2	3	4	5 highest
Should the church cater for the social needs of the community?	Always	Almost always	Sometimes	Rarely	Never
Purpose of the church:	Spiritual: Sermon, Prayer	Family Service: childcare, Counseling	Community Services	All of the above	
What do you think our church is about?					
What should we do more of during our worship time?					
Who is the church representing:	Poor	Rich	Religious	Nonreligious	All of the above
CHURCH ATTENDANCE EXPERIENCE					
Church attendance:	Almost every Sunday	At least once per month	Special occasion	Never	
What was your impression of our Church	1 lowest	2	3	4	5 highest
What has been your church overall Experience	1 lowest	2	3	4	5 highest

CHURCH ATTENDANCE EXPERIENCE					
Church attendance:	Almost every Sunday	At least once per month	Special occasion	Never	
Nature of your church experience:	Service Too Long	Unfriendly	Meet needs	Confusing	
Expectation when attend church:	Childcare	After school program	Counseling	Seeking friendship	Spiritual experience
Bathrooms	1 lowest	2	3	4	5 highest
Parking	1 lowest	2	3	4	5 highest
Overall apperance of the church facilities	1 lowest	2	3	4	5 highest
EVALUATION OF SURMON					
Did you understand the Sermon:	1 lowest	2	3	4	5 highest
Leangth of Sermon	Too long	not so long	Just right	not too short	Too short
Was the Sermon Relevant:	1 lowest	2	3	4	5 highest
EVALUATION OF WORSHIP TIME					
The worship time met your expectation	1 lowest	2	3	4	5 highest
Ushers/Greeters	1 lowest	2	3	4	5 highest
Praise Team	1 lowest	2	3	4	5 highest
Preacher	1 lowest	2	3	4	5 highest
What would you change in our worship time	1 lowest	2	3	4	5 highest
Would you recommend our church to your family/friends	1 lowest	2	3	4	5 highest

EXHIBIT 5

Survey Result (Pre-Proposal)

		CHURCH ATTENDANCE					GENDER		RACE					CHURCH ATTENDANCE					GENDER		RACE					
		At least once per month	Almost every Sunday	Special occasion	Seasonal	Never	Male	Female	White	Black	Hispanic	Other	Total		At least once per month	Almost every Sunday	Special occasion	Seasonal	Never(1 yr ago)	Male	Female	White	Black	Hispanic	Other	Total
Sex:																										
Male		10	13	9	12	9	55		14	23	16	3	55		53%	46%	50%	55%	56%	100%	0%	52%	47%	53%	50%	50%
Female		9	15	9	10	7		56	13	26	14	3	56		47%	54%	50%	45%	44%	0%	100%	48%	53%	47%	50%	50%
		19	28	18	22	16	55	56	27	49	30	6	111													
Race:																										
White		5	7	5	5	3	14	13	27	0	0	0	27		26%	25%	29%	23%	18%	25%	23%	100%	0%	0%	0%	24%
Black		7	14	8	10	8	23	26	0	48	0	0	48		37%	50%	47%	45%	47%	41%	46%	0%	100%	0%	0%	43%
Hispanic		7	6	2	7	4	16	14	0	0	30	1	30		37%	21%	12%	32%	24%	29%	25%	0%	0%	97%	14%	27%
Other		0	1	2	0	2	3	3	0	0	1	6	6		0%	4%	12%	0%	12%	5%	5%	0%	0%	3%	86%	5%
		19	28	17	22	17	56	56	27	48	31	7	111													
Is the church Relevant today:																										
Very		8	16	6	10	4	20	31	11	25	12	2	50		42%	57%	35%	48%	25%	36%	56%	41%	52%	41%	33%	46%
Almost always		3	4	3	4	1	9	6	3	3	7	2	15		16%	14%	18%	19%	6%	16%	11%	11%	6%	24%	33%	14%
Some what		5	5	6	7	7	17	13	9	13	7	2	30		26%	18%	35%	33%	44%	31%	24%	33%	27%	24%	33%	28%
Rarely		0	2	1	0	1	3	3	3	1	2	0	6		0%	7%	6%	0%	6%	5%	5%	11%	2%	7%	0%	6%
Never		3	1	1	0	3	6	2	1	6	1	0	8		16%	4%	6%	0%	19%	11%	4%	4%	13%	3%	0%	7%
		19	28	17	21	16	55	55	27	48	29	6	109													
Purpose of the church:																										
Spiritual: Sermon, Prayer		16	21	12	16	13	41	43	18	42	20	5	84		40%	32%	38%	23%	42%	29%	37%	34%	35%	27%	56%	33%
Biblical education		9	13	3	13	7	27	22	12	22	14	2	49		23%	20%	9%	18%	23%	19%	19%	23%	18%	19%	22%	19%
Family Service: childcare, Counseling		5	12	7	11	4	22	20	8	18	14	2	42		13%	18%	22%	15%	13%	16%	17%	15%	15%	19%	22%	16%
Other: Wedding, Funeral		5	11	5	20	3	31	16	9	25	12	0	46		13%	17%	16%	28%	10%	22%	14%	17%	21%	16%	0%	18%
Seasonal: Easter, Christmas		5	8	5	11	4	19	16	6	14	15	0	35		13%	12%	16%	15%	13%	14%	14%	11%	12%	20%	0%	14%
		40	65	32	71	31	140	117	53	121	75	9	256													
Who/ whom is the church representing:																										
Poor		2	7	2	2	2	9	7	1	9	5	1	16		11%	19%	11%	7%	12%	13%	12%	3%	16%	14%	17%	13%
Rich		0	4	0	4	0	5	4	3	5	1	0	9		0%	11%	0%	14%	0%	7%	7%	10%	9%	3%	0%	7%
Religious		10	11	10	9	8	28	21	11	20	16	3	49		56%	30%	53%	31%	47%	41%	36%	38%	34%	46%	50%	39%
Nonreligious		1	2	1	2	1	4	3	1	4	2	0	7		6%	5%	5%	7%	6%	6%	5%	3%	7%	6%	0%	6%
Other		1	6	3	3	1	6	7	4	7	2	0	13		6%	16%	16%	10%	6%	9%	12%	14%	12%	6%	0%	10%
Everyone		4	7	3	9	5	17	17	9	13	9	2	33		22%	19%	16%	31%	29%	25%	29%	31%	22%	26%	33%	26%
		18	37	19	29	17	69	59	29	58	35	6	127													
Should the church cater for the social needs of the community?																										
Always		12	20	11	10	7	36	26	14	30	14	4	62		63%	105%	58%	53%	37%	189%	137%	74%	158%	74%	21%	326%
Almost always		2	4	1	3	1	6	6	4	2	5	1	12		11%	21%	5%	16%	5%	32%	32%	21%	11%	26%	5%	63%
Sometimes		4	3	3	6	6	8	16	3	11	10	1	24		21%	16%	16%	32%	32%	42%	84%	16%	58%	53%	5%	126%
Rarely		1	1	0	2	1	3	2	4	1	0	0	5		5%	5%	0%	11%	5%	16%	11%	21%	5%	0%	0%	26%
Never		0	0	0	0	1	1	1	0	1	1	0	2		0%	0%	0%	0%	5%	5%	5%	0%	5%	5%	0%	11%
		19	28	15	21	16	54	51	25	45	30	6	105													

EXHIBIT 5

Survey Result (Pre-Proposal)

	CHURCH ATTENDANCE					GENDER		RACE					CHURCH ATTENDANCE					GENDER		RACE				
	At least once per month	Almost every Sunday	Special occasion	Seasonal	Never	Male	Female	White	Black	Hispanic	Other	Total	At least once per month	Almost every Sunday	Special occasion	Seasonal	Never(1 yr ago)	Male	Female	White	Black	Hispanic	Other	Total
Church attendance:																								
At least once per month	19	0	0	0	0	10	8	5	6	7	0	19	100%	0%	0%	0%	0%	19%	17%	20%	14%	27%	0%	19%
Almost every Sunday	0	28	0	0	0	13	14	7	13	6	1	27	0%	100%	0%	0%	0%	25%	30%	28%	30%	23%	20%	27%
Special occasion	0	0	17	1	0	9	9	5	8	2	2	17	0%	0%	94%	4%	0%	17%	19%	20%	19%	8%	40%	17%
Seasonal	0	0	1	22	0	12	10	5	10	7	0	22	0%	0%	6%	96%	0%	23%	21%	20%	23%	27%	0%	22%
Never	0	0	0	0	16	8	6	3	6	4	2	16	0%	0%	0%	0%	100%	15%	13%	12%	14%	15%	40%	16%
	19	28	18	23	16	52	47	25	43	26	5	101												
What has been your church Experience on a scale:																								
1 lowest	1	1	0	2	5	4	5	1	5	3	0	9	5%	4%	0%	9%	31%	7%	10%	4%	11%	10%	0%	8%
2	1	1	1	2	2	6	1	2	2	3	1	7	5%	4%	6%	9%	13%	11%	2%	8%	4%	10%	25%	7%
3	6	3	5	3	6	14	10	7	10	6	1	24	32%	11%	31%	14%	38%	25%	19%	27%	21%	20%	25%	23%
4	1	8	5	11	0	12	15	9	9	9	0	27	5%	29%	31%	50%	0%	22%	29%	35%	19%	30%	0%	25%
5 highest	10	15	5	4	3	19	21	7	21	9	2	39	53%	54%	31%	18%	19%	35%	40%	27%	45%	30%	50%	37%
	19	28	16	22	16	55	52	26	47	30	4	106												
Nature of church experience:																								
Service Too Long	1	5	1	9	6	9	14	6	13	4	1	23	5%	18%	6%	41%	33%	16%	27%	23%	27%	13%	25%	21%
Unfriendly	1	1	2	1	0	3	3	2	3	1	0	6	5%	4%	13%	5%	0%	5%	6%	8%	6%	3%	0%	6%
Meet needs	12	22	12	9	6	35	29	14	27	19	3	63	63%	79%	75%	41%	33%	60%	57%	54%	55%	63%	75%	58%
Confusing	3	0	1	2	5	8	5	4	4	5	0	13	16%	0%	6%	9%	28%	14%	10%	15%	8%	17%	0%	12%
Other things	2	0	0	1	1	3	0	0	2	1	0	3	11%	0%	0%	5%	6%	5%	0%	0%	4%	3%	0%	3%
	19	28	16	22	18	58	51	26	49	30	4	108												
Expectation when attend church:																								
Childcare	4	7	2	6	5	13	11	2	13	9	1	24	13%	15%	8%	15%	15%	12%	15%	6%	15%	17%	17%	13%
After school program	4	5	2	6	5	16	7	2	13	8	1	23	13%	11%	8%	15%	15%	15%	10%	6%	15%	15%	17%	13%
Counseling	5	6	4	6	6	18	9	5	14	8	1	27	16%	13%	17%	15%	18%	17%	13%	14%	16%	15%	17%	15%
Seeking friendship	3	6	3	4	4	18	4	5	10	7	0	23	9%	13%	13%	10%	12%	17%	6%	14%	11%	13%	0%	13%
Spiritual experience	16	22	13	18	13	44	40	21	39	20	3	84	50%	48%	54%	45%	39%	40%	56%	60%	44%	38%	50%	46%
	32	46	24	40	33	109	71	35	89	52	6	181												
Did you understand the Sermon:																								
1 lowest	1	0	0	0	2	3	0	1	1	1	0	3	5%	0%	0%	0%	13%	5%	0%	4%	2%	3%	0%	3%
2	0	0	0	2	3	2	3	1	1	3	1	5	0%	0%	0%	9%	20%	4%	6%	4%	2%	10%	25%	5%
3	4	3	4	9	3	10	13	7	8	6	2	23	21%	11%	25%	41%	20%	18%	25%	27%	17%	20%	50%	22%
4	4	5	2	3	1	9	6	7	3	5	0	15	21%	18%	13%	14%	7%	16%	12%	27%	7%	17%	0%	14%
5 highest	10	20	10	8	6	31	29	10	33	15	1	59	53%	71%	63%	36%	40%	56%	57%	38%	72%	50%	25%	56%
	19	28	16	22	15	55	51	26	46	30	4	105												
Was the Sermon Relevant:																								
1 lowest	2	2	1	1	3	8	1	4	3	2	0	9	11%	7%	6%	5%	20%	15%	2%	15%	7%	7%	0%	9%
2	0	1	0	2	4	4	3	2	2	3	1	7	0%	4%	0%	9%	27%	7%	6%	8%	4%	10%	25%	7%
3	4	2	3	9	5	13	11	5	11	6	2	24	21%	7%	19%	41%	33%	24%	22%	19%	24%	20%	50%	23%
4	5	5	6	2	0	7	11	6	5	6	0	17	26%	18%	38%	9%	0%	13%	22%	23%	11%	20%	0%	16%
5 highest	8	18	6	8	3	23	25	9	25	13	1	48	42%	64%	38%	36%	20%	42%	49%	35%	54%	43%	25%	46%

EXHIBIT 6
FOUR SPIRITUAL LAWS (adapted from Campus Crusade for Christ)

The gospel message speaks to the plan God has for all of us and to the existence, power, consequence and remedy for sin. God Loves The World. He has a wonderful plan a plan to restore the broken fellowship between man and God. This is an eternal plan. Just as there are physical laws that govern the physical universe, so are there spiritual laws, which govern your relationship with God.

LAW 1. God LOVES you and offers a wonderful PLAN for your life.

God's Love

"God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16 NIV).

God's Plan

[Christ speaking] "I came that they might have life, and might have it abundantly" [that it might be full and meaningful] (John 10:10).

LAW 2. Man is **SINFUL** and **SEPARATED** from God. Therefore, he cannot know and experience God's love and plan for his life.

Man Is Sinful

"All have sinned and fall short of the glory of God" (Romans 3:23).

Man was created to have fellowship with God; but, because of his stubborn self-will, he chose to go his own independent way, and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is evidence of what the Bible calls sin.

Man Is Separated

"The wages of sin is death" [spiritual separation from God] (Romans 6:23).

HOLY GOD} _____ {SINFUL MAN

LAW 3. Jesus Christ is God's **ONLY** provision for man's sin. Through Him you can know and experience God's love and plan for your life.

He Died in Our Place

"God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

He Rose From the Dead

"Christ died for our sins...He was buried...He was raised on the third day, according to the Scriptures...He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." (1 Corinthians 15:3-6).

He Is the Only Way to God

"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through me.'" (John 14:6).

HOLY GOD (JESUS) SINFUL MAN

LAW 4. We must individually **RECEIVE** Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

We Must Receive Christ

"As many as received Him, to them He gave the right to become children of God, even to those who believe in His name" (John 1:12).

We Receive Christ Through Faith

"By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (Ephesians 2:8,9).

When We Receive Christ, We Experience a New Birth

(Read John 3:1-8)

We Receive Christ by Personal Invitation

[Christ speaking] "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him" (Revelation 3:20).

APPENDICES

Appendix 1- Project Proposal

KINGDOM PEOPLE LIVING BY KINGDOM PRINCIPLES: THE CALL OF
MISSIONS, A HOLISTIC APPROACH

By
Dalton Jenkins

PROPOSAL

DOCTOR OF MINISTRY

New York Theological Seminary

New York, NY

October 22, 2010

Challenge Statement

As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that our church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project will develop a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry.

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Chapter 1 - Introduction to the Setting

Bethel Temple Of Praise began as a church plant in 2004. Four families joined with my wife and I as the core group that was commissioned and was sent out from a Non-denomination Pentecostal Church in the Bronx to Yonkers, NY. Our first service was held on Sunday, January 25, 2004 at 306 New Main Street, Yonkers, New York. One other person transferred her membership to the new church and by the end of the first year our membership increased to 8 families. Our average weekly attendance for 2004 was 27; 2005 & 2006 was 26; 2007 was 16; 2008 was 19; 2009 was 25; and 2010 to date is 29. Our total congregational population as of 2010 is 63: 49 Adults (> 14 years old) and 14 children (< 13 years). 18 of the adults are regular attendees attending almost every Sunday and are participating and leading ministry-related activities.

The organization's North American structure, of which the church was initially a member, was dissolved in 2006 and we joined the Church of the United Brethren In Christ, USA denomination in April 2006. This is a denomination that I was a part of from childhood. Our group is made up of Jamaicans, Guyanese, and African Americans, from Baptist, Independent, Pentecostal and Missionary backgrounds. In 2006 - 2007 we had two families migrate to another state and one family in 2010. There are three families who are not active members. Our church name has changed three times in our history: City of Faith Church of God, Yonkers City of Faith Church of God, and now Bethel Temple Of Praise.

In June 2009, Bethel Temple Of Praise signed a lease for a new worship site for our church, located at 945 Yonkers Avenue. Several buses travel from the Bronx and Mt.

Vernon which stop within walking distance of the church. In October 2009, the church had a self-study and assessment, which was conducted by Bishop Whipple and an outside coach/consultant, Dan Palmer. Dan and I are currently in a coaching relationship that is expected to last for a year. The conclusion of the self-study was that both the church and the pastor share the same vision. I was also convinced that there is a need to find ways to study the community and come up with an understanding of the various needs of the community. This is in an effort to understand how we can minister to the community from a holistic view.

Ministry opportunity:

Bethel Temple of Praise offers a unique opportunity for global and urban ministry. The Church is located in Yonkers, New York. Bethel is easily accessible by train from endless cultural venues in the Tri-State area, the least of which is downtown Manhattan just over twenty minutes away by car and a thirty-minute train ride to Grand Central Terminal, NYC. The church is much needed in this multi-cultural, multi-ethnic populated environment where there are over one hundred thousand different cultures. In the words of the former mayor of New York City, Mayor David Dinkins, “New York City is a gorgeous mosaic.”³¹⁰ Healthy families are one of our priorities; therefore, we offer many seminars on marriage, relationships and other family life issues. We believe that when we have strong families we will have stronger churches and stronger churches lead to better communities.

We believe that Sunday school is essential for learning the truths of God’s words, prayer, worship and evangelism. The Sunday school strives to meet the physical,

³¹⁰ Internet News Paper: News Blog Video Community www.huffingtonpost.com/.../why-new-york-city-needs-i_b_507683.html. Accessed 10/2009

intellectual, and spiritual needs of our students from Pre-K to College level. Students are encouraged to read the Bible daily, memorize Bible verses, pray and sing to the Lord.

We strive to encourage our children to become the next generation of leaders.

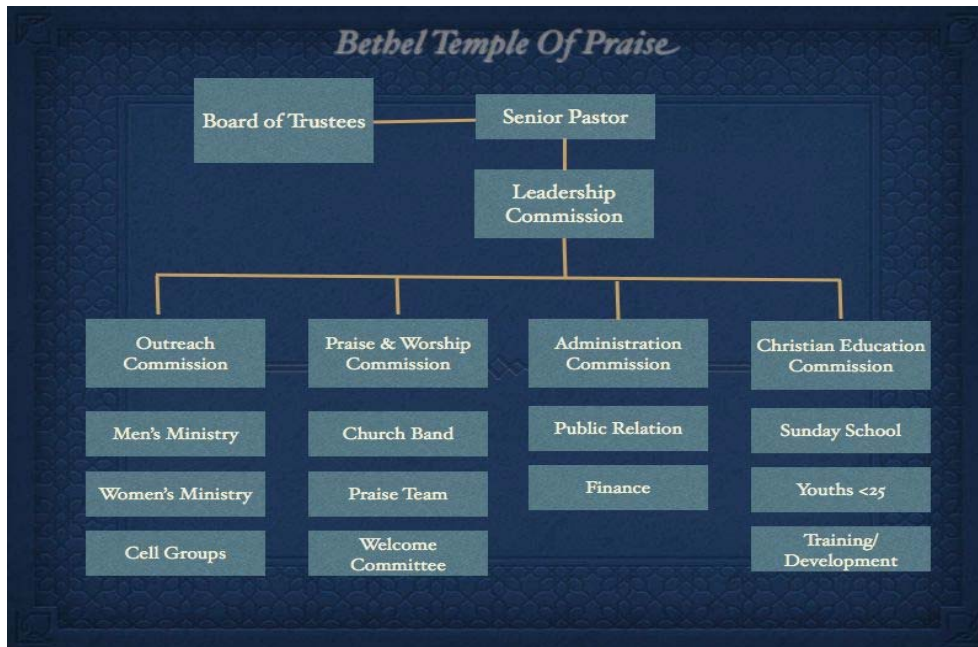
The congregation and I at Bethel Temple of Praise are interested in having laborers in the enhancing, designing and implementing of different ministries to bridge the ethnic gaps. Our vision is to continue to design, develop, implement, and enhance various ministries as follows:

- Adult GED preparation class
- Computer classes
- Single mothers' ministry
- Youth Ministry
- Marriage Couples & Singles' seminars
- Bible study for new disciples
- Work with YMCA, YWCA and Red Cross - (relationship development)

Organizational Structure

Bethel's organizational structure is based on a particular system of governance. The Board of Trustees' responsibilities include developing policies, approving and advocating the pastor's goals. As pastor I have direct responsibility for the staff and The Board of Trustee holds me to the decisions I make against my vision and stated goals within our set core values. The Leadership commission is responsible for the daily administration of all of the activities of the church. The Board of Trustees does not have any direct relationship to the staff as illustrated in Chart A.

I. Chart A: Bethel Temple Of Praise Organizational Chart



Vision Statement

We seek to be a multi-ethnic church that is actively bringing the Gospel to the world, one person at a time, and training and deploying disciples with a holistic approach to all areas of ministry. These disciples will be eternally connected to God, internally focused on discipleship, and externally focused on Souls. Thus, our efforts are to move the “unchurched”³¹¹ community to become disciples. As disciples we will “adhere to the Confession of Faith, respect unity amidst diversity, seek the lost, demonstrate social concern, preserve our Christian witness, protect the family, build the esteem of each other and seek to join stronger links with the larger Church.”³¹²

MISSION STATEMENT

We desire:

1. To reach the unsaved through the proclamation of the Gospel Message
2. To make disciples through the teaching of the Word of God
3. To foster fellowship by strict adherence to the Biblical Doctrines and Ministries

³¹¹ Persons that have not accepted Jesus Christ as their Lord and Savior (repented) and are not active members in a local church, as stated by the Merriam Webster dictionary “not belonging to or connected with a church”

³¹² www.ub.org/about/corevalues.html, Access 10/2009

The Building

Entrance to the church is accessible to everyone. Unlike heavy wooden doors that typify most churches, our entrance is a glass door. Signs are clearly posted identifying bathrooms, Fellowship room and Prayer Room. The color coordination is decoratively done with vibrant colors. Pews were replaced with padded chairs and the color scheme is well coordinated. The flowers that are strategically placed help to add warmth to the sanctuary. The presence of musical instruments tells the story of very lively worship times and invites one into worship. Apart from the denominational logo nothing else is visible that would indicate affiliation to a denomination.

The People (Mission Field)

Yonkers is the fourth largest city in Westchester County, with a population of 196,086³¹³ (2000 census) located within a 5-mile radius of Bethel. The population is 60% Whites and 14% Blacks, 25% Hispanics and 11% others³¹⁴. Yonkers is in southeast N.Y., on the east bank of the Hudson, in a hilly region just north of the Bronx (New York City). The church is located within close proximity to the redeveloped Yonkers Raceway, Now Empire State Raceway, and the redeveloped Cross County Mall. Immediately next to the church are two very busy diners. The southeast section of Yonkers is bordered by the Bronx, and Mt. Vernon borders the northeast section.

³¹³ www.yonkersny.gov › Government › Departments G - V -. Access 10/2009

³¹⁴ Ibid

The City of Yonkers has an excellent Public School System including the PEARLS School, a New York State Blue Ribbon School. There are also several award-winning magnet schools. Along with the Pre-K to 12th grades, Yonkers also is home to three colleges and two Seminaries: Mercy College, Sarah Lawrence College, Westchester Community College and St. Joseph's Seminary and Saint Vladimir's Orthodox Theological Seminary.³¹⁵

Yonkers is a social, ethnic, and religiously diverse city and is home to many stimulating cultural events, venues, and traditions. Tens of thousands of people attend the Hudson River Festival each autumn, which sponsors a day of multi-cultural entertainment and environmental celebration. The city also sponsors free opera, ballet, theater, street parades, dance, and music in our spectacular local parks. The Hudson River Museum and its Andrus Planetarium is located less than 2 miles from the church. The Historic Philips Manor Hall is located in downtown Yonkers and hosts numerous cultural programs. Yonkers has over 100 parks & playgrounds, a skating rink, two pools, a rifle range and three community centers. There are also two golf courses: Dunwoodie and Sprain Lake. There are approximately 70 Churches/Synagogues: 20 Roman Catholic, 43 Protestant, 3 Eastern Orthodox, and 7 Synagogues and other places of worship in Yonkers. The unemployment rate in Yonkers is 9.8%³¹⁶.

³¹⁵ www.yonkerschamber.com/education.html. Accessed 12/2009

³¹⁶ www.city-data.com/city/Yonkers-New-York.html. Accessed 12/2009

www.simplyhired.com/a/local-jobs/city/l-Yonkers,+N. Accessed 12/2009

Challenge Statement

As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that our church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project will develop a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry.

Chapter 2 - Preliminary Analysis Of The Challenge

The term Missional is being used very often in the context of local church programs (outreach) and international missions. It applies to how these programs are integrated in the surrounding communities. The history of the efforts to define the term 'mission' has been long and evident in the theological understanding of the word 'missional' - the concept of Missio Dei (Mission of God).³¹⁷ The challenge to be truly missional requires those persons who consider themselves to be disciples to engage their communities in their everyday life, to be incarnate.

This has posed a challenge to the church and seeks to answer the question: how will missions and being missional in the 21st century be different from the Colonial Periods? The challenges that seem to be facing the Yonkers churches are similar to those which face the North American Churches.³¹⁸ Some of these challenges are diversity of the harvest, an increasingly large harvest, lack of harvesters, lack of focus in the Church, a dying Church and an unclear presentation of the Gospel.³¹⁹ In the Book of Luke chapter 10 verse 2 it reads, "the harvest is plentiful, but the workers are few. Ask the

³¹⁷ Van Engen expressed his concern on the subject of "missionary structures" and the Missio Dei. He explained: The concept of Missio Dei that appears to be used with regularity among Evangelicals today was first articulated by Karl Barth in 1932 and, following Barth, by Karl Hartenstein in 1952. It was associated with a trinitarian view of mission at the IMC conference in Willingen, 1952. The concept was popularized by Georg Vicedom in 1958, became rather common currency in the ecumenical movement after Mexico City, 1963 (see Henry Van Dusen 1961; Georg Vicedom 1965). It was used as the conceptual foundation for the WCC and NCC discussion about "the missionary structures of the congregation" in 1963 (cf. Colin Williams 1963, 1964 and World Council of Churches 1968). In conciliar theology of mission the ship of missio Dei was eventually loaded with so much baggage it nearly sank.

³¹⁸ Geiger, Eric, and Thom S. Rainer. *Simple Church: Returning to God's Process for Making Disciples*. Kiev Russia: B&H Publishing Group, 2006.

³¹⁹ Geiger, Eric, and Thom S. Rainer. *Simple Church: Returning to God's Process for Making Disciples*. Kiev Russia: B&H Publishing Group, 2006.

Lord of the harvest, therefore, to send out workers into his harvest field.” This was Jesus’ view of the many souls that were not saved. This picture is true today of the North American Church and begs the question “Has the Church lost its focus of the Great Commission?” Many churches are declining, and even dying while the ‘unchurched’ population is increasing. Ed Stetzer and Mike Dobson state that three denominations - Assemblies of God, Nazarene, and Southern Baptists - all reported a decline in their membership.³²⁰ While many churches in these denominations are growing the greater portion is declining.³²¹

The Colonial era Model saw Europeans as being churchled and the rest of the world as objects of “mission”, the unchurched.³²² Mission and church planting have ignored the local context and replicated the European context in the local contexts. While this is true, it is worthwhile to construct a complete picture of missions. Hoekendike “challenged the traditional notion that God was at work in the Church to save the world. I will define this as The God → Church → World Model. Instead, he posited that the secular world is the stage of God’s activity. The church must co-operate with what God is doing in the world defined as The God → World → Church Model.³²³” However, I believe that in the process of being “missional” both the missionary and the object of missions are being transformed. In this process a message is being delivered to both

³²⁰ Dodson, Mike, and Ed Stetzer. *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too*. New York: B&H Books, 2007.

³²¹ *ibid*

³²² The History Guide contains the complete content of three undergraduate courses in European history (Resource on the Web) <http://www.historyguide.org/ancient/lecture26b.html>

³²³ Movements. Net, Steve Addison currently serves as Director of Church Resource Ministries (CRM) Australia, <http://www.movements.net/wp-content/uploads/2006/08/missionaries-to-marxists-scm-rise-and-fall.pdf> - page 5.

parties. This includes understanding if these theologies are synchronized with the teaching of the Bible.

It is also helpful to understand what the Bible is communicating about ‘missions’ in the story of Peter’s encounter with Cornelius, as well as to examine the influence of Cornelius’ servant on Peter. This will bring a greater understanding of the role they played in ‘missionizing’ Peter. I also believe, unlike Hoekendike, that God is working through the Church to reach the world through the model God → Church → World.

One of the most interesting and yet controversial topics in Christian circles has been the understanding of the mission of the church and its application. In trying to define the concepts Mission(s) or Missional, and Missionary, it has created many different twists and turns. Depending on which theological school of thought is supported, the meaning and application can vary. It is therefore necessary that my theological understanding as it relates to mission(s) be stated.

I subscribe to the theological reasoning that can be called the “classical understanding (view)”. According to Chuck Van Engen this “classical understanding” of mission is “that women and men, through personal faith and conversion by the work of the Holy Spirit, would become disciples of Jesus Christ and responsible members of Christ's church.”³²⁴ As individuals are converted, they become witnesses to the message of salvation, the Gospel, adhering to the Great Commission, Commandment and demonstrate Compassion.

It is imperative that, as the conversation around mission continues, the church deals with mission by understanding the role and nature of the Church. We have to deal with the “Kingdom” and its relationship to the Church and lastly, we have to be open to understand how God is working outside and inside the church in our times, not neglecting the Church. Van Engen continues, “A missional ecclesiology is Biblical, historical, contextual, praxeological (it can be translated into practice), and eschatological.”³²⁵ He

³²⁴ Stetzer, Ed, president of LifeWay Research and LifeWay's Missiologist in Residence, http://www.edstetzer.com/2007/09/meanings_of_missional_part_4_t.html. Accessed 1/2010

³²⁵ Darrell Guder, edit. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Erdmann, 1998), 11-12, 4-5; see also David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis,

<http://www.nwciowa.edu/churchrelations/conference/BecomingaMissionalChurchApril2010.pdf>). Accessed 12/2009

continues, "'Mission' means 'sending,' and it is the central Biblical theme describing the purpose of God's action in human history, with the church being the primary agent of God's missionary action."³²⁶ The church has to recognize its role as the vehicle or instrument that God has ordained to bring about the message of the Gospel. While there might be other organizations that are performing aspects of this missional call, it is primarily the Church that is sent into the world. This is demonstrated in several passages in the Bible, particularly in Matthew 28:19-20 and Acts 1:8.

The Evangelical Dictionary of World Missions, defines Mission and Missions as:

"Derived from the Latin *mitto*, which in turn is a translation of the Greek *apostellō* (to send), the term "mission," as an English term with no direct Biblical equivalent, has a broad range of acceptable meanings." Also, The Oxford Dictionary gives the earliest occurrences of the English word in 1598. By 1729, use of the word in relation to the church focused on the Great Commission: "Jesus Christ gave his disciples their mission in these words, 'Go and teach all nations, & etc.' " (E. Chambers, *Cyclopaedia*; or an Universal Dictionary of Arts and Sciences).³²⁷

According to George Barna (Ventura, CA) "the adult population in the United States has grown by 15% since 1991. During that same period the number of adults who do not attend church has nearly doubled, rising from 39 million to 75 million - a 92% increase!"³²⁸ Barna goes on to state that when these statistics are projected across the aggregate adult population, the numbers are staggering. What is the size of the mission

³²⁶ Darrell Guder, edit. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids:Eerdmans, 1998), 11-12, 4-5; see also David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis,

³²⁷ A. Scott Moreau, Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, Baker Reference Library (Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000), 636.

³²⁸ Olson, David T.. *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches*. Grand Rapids, Michigan: Zondervan, 2008.

³²⁸ The Barna Group, Ltd. *Number of Unchurch Adults Has Nearly Doubled Since 1991 - May 4, 2004*

field in North America? There are an estimated 73 million adults that are presently unchurched. If the teens and children are added to the population the count is about 100 million. When this is put into context, if this 100 million was a nation by itself it would rank the twelfth most populated nation on earth (trailing only China, India, the church portion of the United States, Indonesia, Brazil, Pakistan, Nigeria, Bangladesh, Russia, Japan and Mexico). Included among the unchurched are an estimated 13 to 15 million born again adults and children.³²⁹

A Fox News Channel network anchor, Steve Doocy, went to the streets of New York City to ask individuals two questions: Who can name the ingredients in the Big Mac; and who can name the Ten Commandments? The result was amazing, almost everyone could name the ingredients in the Big Mac but very few could name five of the Ten Commandments. The picture on the surface is daunting but I believe that the harvest field is ready for harvesting.³³⁰

As demonstrated in the periods of the great revivals, as reported by historians,³³¹ if the Church can reposition itself, reorganize around words of Jesus where He talked about one's love for God with all one's heart and love for one's neighbors as one self, which is termed the Great Commandment found in Matthew 22:34–40; also the instruction to go and preach the gospel, baptize the new converts and teach them to

³²⁹ The Barna Group, Ltd. - Number of Unchurch Adults Has Nearly Doubled Since 1991 - May 4, 2004

³³⁰ Barna Group is a visionary research and resource company located in Ventura, California. <http://www.barna.org/barna-update/article/12-faithspirituality/19-american-spirituality-gives-way-to-simplicity-and-the-desire-to-make-a-difference?q=spirituality>. Accessed 12/2009

³³¹ Chadwick, Henry. *The Early Church (The Penguin History of the Church)*. Revised ed. Boston: Penguin (Non-Classics), 1993.

become disciples, termed The Great Commission stated in Matthew 28:19; and helping those that are helpless and marginalized, termed the Great Compassion found in Luke 4:18-19, then this will make it possible for one to experience great change that will be evidenced by the increase in conversions leading to disciples. Christians should see their involvement in the lives of the community as a deliberate investment. Jesus teaches in the Great Commandment firstly to love the Lord with all one's heart and to love one's neighbor as oneself. Once there is this level of love we are then required to spread the gospel (that Jesus is the only way to get to heaven, he lived among men, died for the sins of everyone, rose from the grave, ascended into heaven and left us with a promise that he will return for all those that believe and accept him) to the entire world. Those that have become converted have been commissioned to show compassion for those that are marginalized and hurting. Therefore the fulfillment of the Great Commandment is accomplished in the Commission and Compassion.

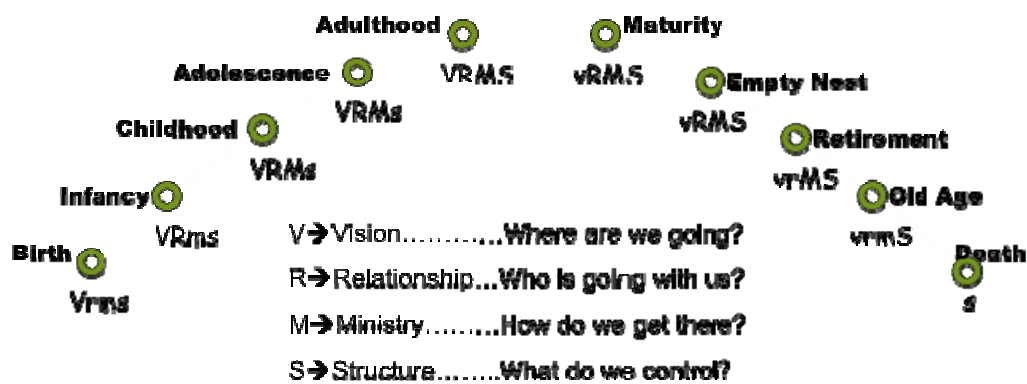
Jesus' assessment of the mission field in John 4:35 and Luke 10:2 was that the fields are white indicating that the time of harvest is immediate and the size of the harvest is great. We do not have to travel miles and overseas to some foreign country to locate the mission field. Right here, literally in our backyards, the world has come to us, as Sadiri Joy Tira, the Lausanne Committee for World Evangelization senior associate for Diasporas, said, "The world has become borderless."³³²

The next challenge that Jesus identified was that the laborers are few (Luke 10:2). Many churches lack disciples or self-feeders (Christ-centered persons) that are harvesters. According to Ed Stetzer and Mike Dobson in the book entitled *Come Back Churches*, 70 to 80 percent (70-80%) of North American Churches are in decline and 3,500 to 4,000

³³² Christianity Today July 2010, Evangelism vs. Missions? Page 10

U.S. churches close every year. As illustrated in figure 1 below, Churches have a life cycle; it begins with vision as the dominant factor followed closely by relationship in the first half of the cycle and ministry and structure follows vision and relationship. When a church is dying then the church is driven by ministry and structure and vision, and relationship follows. In its infancy, vision leads, indicated as “Vrms”, and as the church matures, the leaders have to recast the vision. Failure to recast the vision will leave the church to be led by ministry indicated as “vrMS” and structure that eventually leads to the death of the church.

Figure 6 - Life Cycle of a Church³³³



According to Peter Wagner, “In the ten-year period, from 1965 to 1975, the Episcopal church lost 17 percent (17%) of its membership or 575,000 persons. The United Presbyterians lost 12 percent (12%), or 375,000 members. The United Methodists lost 10 percent (10%), or 1,100,000 members and so on.”³³⁴ The positive note is that there is an

³³³ George W. Bullard Jr., *Pursuing the Full Kingdom Potential of Your Congregation* (TCP Leadership Series). St. Louis: Chalice Press, 2006.

³³⁴ Dodson, and Stetzer, *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too*, New York: B&H Books, 2007.

answer to this drought. Jesus said, “Pray the Lord of the harvest that he send forth laborers (Luke 10:2).”

It is clear from the statistics mentioned above that churches are dying faster than those that are being planted. In the book, “The American Church Crisis”, David T. Olson,³³⁵ states that in order for the Church to keep up with population growth and replacement of dead churches, we have to plant yearly about 5,000 new Churches. We are only planting 4,000, and 3,000 are closing and we need another 4,000 to keep up with population growth.³³⁶

The other problem stated by Olson is that the polls that showed 40 to 50% of Americans attending church need to be examined more closely. When this examination is done, it will show that, according to Olson, only 17% of Americans attend church on a regular basis.³³⁷ Regular means they attend once in four weeks. Both new and existing churches have to become missional in their approach to bringing the Gospel to the community in order to be true to the Biblical mandate for a holistic approach to missions.

The North American Church is faced with a challenging but potentially rewarding time-period. This picture is true in most of our local communities where our churches are located. This post-modern era that the church is in is multiethnic, multicultural and spiritually diverse. This post-modern era is similar to the Athenians that Paul met at Mars Hill (Areopagus) in Acts 17:22. Petronius, a contemporary writer at Nero’s court,

³³⁵ David T Olson, *The American Church in Crisis: Groundbreaking Research Based on a National Database of over 200,000 Churches*. Grand Rapids, Michigan: Zondervan, 2008.

³³⁶ Ibid.

³³⁷ Ibid.

says “satirically that it was easier to find a god at Athens than a man.”³³⁸ With the similarity between the two cultures I think as in Athens, we are living in the “Mars Hill Generation”, a time of increased spirituality. Paul did not stay in Jerusalem, the place of comfort and fellowship; he went to the people that were much different from him. The challenge for the church in this new era is to transform an internally focused mono-ethnic and mono-cultural church to a missional church.

The Church is not the first stop in the quest for spiritual understanding for some persons, even though there is an increased spiritual appetite.³³⁹ According to the results from a new nationwide survey by The Barna Group, 64% say they are “completely open to carrying out and pursuing their faith in an environment or structure that differs from that of a typical church.”³⁴⁰ As George Barna states, “the nation’s population has always possessed an appetite for active spirituality;³⁴¹ however, the atmosphere is ripe for conversation about Christ and there is a bigger opportunity to present the Gospel.”

The Barna Group’s research found that Americans are in a new age of exploration, deploying new approaches to marriage, communications, sexuality, education, and the areas of their lives, 88% of American adults say that “my religious faith is very important in my life.”³⁴² Just like Athens in Acts 17, the people were open to hear the presentation of the Gospel even though they were critical of what they were

³³⁸ Robert Jamieson, A. R. Fausset, A. R. Fausset et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Ac 17:16–17.

³³⁹ <http://www.barna.org/barna-update/article/12-faithspirituality/270-americans-are-exploring-new-ways-of-experiencing-god?q=spirituality>, Accessed 2010

³⁴⁰ <http://www.barna.org/barna-update/article/12-faithspirituality/19-american-spirituality-gives-way-to-simplicity-and-the-desire-to-make-a-difference?q=spirituality>, Accessed 2010

³⁴¹ Ibid.

³⁴² Ibid.

hearing. However, the power of the “Simple Gospel Message” can transform the staunchest critic. The challenges are many but the ability of the church to seize the moment and take its head out of the sand and become Missional will determine the effect the church will have on this postmodern culture.

In embracing the holistic approach to ministry, I share the view that the harvest is at its ripest and the need for Harvesters is great. For the Church to embrace this holistic approach we need to answer the questions : Will the Church rise and seize the moment? and, How can each believer become more active in bringing the “full” gospel to his or her community when many of these Christians have not grown spiritually?³⁴³ They view their participation in programs and activities in the church as a measurement of their spiritual growth.

Willow Creek did an intensive study that concluded that less than “30 percent of their congregation did not participate in the mission of turning irreligious people into fully devoted followers of Jesus Christ”³⁴⁴ and concluded that one’s level of participation does not measure one’s spiritual growth. On the other hand, whenever one has grown spiritually then one naturally increases one’s participation in the activities and programs. Chronological age does not indicate spiritual maturity.³⁴⁵

This Demonstration Project will find ways to study and come up with an understanding of the various needs of the community. Therefore, by seeking to determine

³⁴³Willow Creek Church led a review of their church Greg Hawkins, and Cally Parkinson, *Reveal: Where Are You? (REVEAL)*, (1st ed. Barrington: Willow Creek Association, 2007).

³⁴⁴Ibid.

³⁴⁵Ibid.

the needs and challenges of the community that the Church serves, we will have to exegete (study) the community. It will seek to raise the awareness of those in our churches of the need to become incarnate (living out the practical tenets of our faith) in our missionary roles in our communities. The project will also seek to implement a process to train and mentor the church population into become missional: living Christ's commission, commandment, and compassion in our church and community as we seek to rediscover the mission and anticipate hearing as stated in Matthew 25:21, "well done thou good and faithful servant."

The story of Jesus overturning the tables of the moneychangers in the temple in Matthew 21:12 is a perfect example of deconstruction, calling us back to the purpose of the Church. "The idea behind the Church is to give way to the kingdom."³⁴⁶ Jesus' deconstruction of the temple takes us out of the building into the place where those that are in need are; it takes us back to the real essence of what the Church was meant to be. The Church does not exist for the Christians but for those that are lost. Jesus' conversation with the woman at the well in John 4, Jesus' conversation with the woman caught in the act of adultery in John 8, and Peter going to talk to Cornelius in Acts 10, are examples of how the Church can obey the commission. Jesus wants to deconstruct our order of operation by once again overturning the moneychangers' table. A church that has lost its focus cannot effectively communicate the Gospel message. In Revelations, the address to the seven churches represents a call in unique ways to get back to the mission of the Church. That is why upon entering Jerusalem, in what is known as the triumphant entry, Jesus went to the temple and began to clean it. He noticed that there were those

³⁴⁶ Caputo, John D. *What Would Jesus Deconstruct?: The Good News of Postmodernism for the Church (Church and Postmodern Culture, The)*. Grand Rapids, Michigan: Baker Academic, 2007. p.35

who were known as the moneychangers who were at the temple pretending to be assisting in worship. They were corrupt and were hiding behind a ritual of providing a means for those that had imperfect sacrifices to obtain acceptable ones while at the temple. Jesus went into the temple and overturned their tables and beat them. He reminded them that the temple was a house of prayer and they have turned it into a den of thieves.

Deconstruction calls us to be where the people are and among those that are in need. I have noticed, as the Willow Creek study finds, that some³⁴⁷ Christians operate in a bubble. They listen to Christian music on their iPods, watch Christian television and they come home to a Christian home and they meet and play with Christians³⁴⁸. When asked who are their friends and with whom they interact some Christians have little deliberate interaction with the non-Christian population (un-churched). This is contrary to the example of Jesus while he was on the earth. In Luke 5:30-32 the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.” As it was in Jesus’ time, so it is today that many Christians are shielded from the huge harvest of souls. What has developed, because of this isolationism, is the proclamation of the condemnation Gospel. The Un-churched see the church as harsh, insensitive, and unkind. The church is quick to condemn rather than offer the plan that God has for the entire world. As it is stated in John 3:16 and 17, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but

³⁴⁷ Hawkins, Greg, and Cally Parkinson. *Reveal: Where Are You? (REVEAL)*. 1st ed. Barrington: Willow Creek Association, 2007.

³⁴⁸ Greg Laurie, senior pastor of Harvest Christian Fellowship in Riverside, California, <http://ncvolunteer.wordpress.com/2008/01/19/authentic-christianity/>. Accessed 12/2009

have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.” What we have is a society that has no tolerance for the “preach at you” sermon. They want to see the actual demonstration of God’s love wrapped in compassion. The church has now lost that influence on culture and educational systems. The impact of the Church’s testimony has been lessened in the Un-churched world at large because of this isolationism attitude. It is time the Church gets out of the closet. Let us deconstruct in order to return to the missional call instituted by Christ.

Chapter 3 - Plan Of Implementation

This demonstration project is designed to achieve three goals: 1) To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus; 2) To develop a better awareness of local missions; and 3) To develop a process that will assist persons to live out the mission by engaging their communities. The challenge as to how to be truly missional requires those persons that consider themselves to be disciples to engage their communities in their everyday life. This has posed a challenge to the church: How will missions and being missional in the 21st century be different from the 1st century to the 20th century, especially during the colonial periods? How can one truly and radically live out the mission of the church. Three strategies will be employed in order to achieve each goal. The idea of being

missional is not about the church coming up with some program and fancy name. It is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as God's people in the world.”³⁴⁹ The Church is God's people living in this world and acting as catalysis for change³⁵⁰. The church's basic mission is to preach the Gospel of the Kingdom of God; this message has a social and political aspect to its applications.

Goal 1

The first goal is to perform an exegetical analysis of the community. This will involve religious, educational, social and political institutions within Yonkers. It also will involve looking at what issues persons in the community view as important.

The first strategy is to interview persons connected to the site. A pilot program was completed in an effort to understand the wider community. The survey was conducted at the two major intersections in Yonkers: Yonkers Train Station and Getty's Square. We will follow-up with another round of survey with our church community with some modification to the original survey. We will seek to interview those that have visited our church at least once in the last 12 months and compare the findings with the one done previously. We will register the church with the chamber of commerce, thereby

³⁴⁹ Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm. Accessed 6/2010

³⁵⁰ Warren, Rick. *The Purpose-Driven Church*. Grand Rapids, Michigan: Zondervan, 1995. Page 238-40

allowing us to access the business community with direct communications. I will attend monthly community meetings that are held at each of the six police precincts that are attended by various clergy, police, and residents. This will provide insight as to the concerns of the community.

The second strategy is to interview several Christian churches and outreach ministries in Yonkers:

- The Missions – Yonkers
- Salvation Army – Yonkers
- Caring Community – Yonkers
- Yonkers Christian Academy – Yonkers
- YMCA & YWCA – Yonkers
- At least Five Churches in Yonkers
 - Yonkers Christian Assembly - 229 N Broadway, Yonkers, NY 10701-2600, Tel:(914) 963-0507
 - St. John's Episcopal Church - One Hudson Street, Getty Square, Yonkers, NY 10701, Tel: 914 963-3033
 - St. John the Baptist Catholic - 670 Yonkers Ave, Yonkers, NY 10704-2690, Tel: (914) 963-1486
 - Mount Carmel Baptist Church - 175 Nepperhan Ave, Yonkers, NY 10701, Tel: (914) 965-8450
 - Holy Trinity Russian Orthodox Church - 46 Seymour Street, Yonkers, NY 10701, Tel: (914) 965 6815

I will contact these religious institutions in Yonkers and will use a survey to find out how they are ministering to the Yonkers community and will gather information about the various types of organizations and structures that already exist.

The third strategy is to interview two youths who have made it their mission to travel to some of the most marginal places in the world in their quest to see how the church is carrying out its social call through the next generation. I will also interview the Bishop and Director of Global Missions of the Church of the United Brethren In Christ to get an understanding of the process they use in preparing for international mission and the ways in which these missionaries are carrying out the mission in practical ways that are enabling them to be immersed in the fabric of the

society. I will also look at Huntington University, a Christian Liberal Arts University located in Huntington, Indiana, and its efforts to become racially diverse because they see it as their responsibility as Christians. I will give specific attention to the president, Dr. Blair Dowden, and his passion to live out the call of Christ in his community and how he is doing so by leading the community in this effort of racial harmony by starting with the University then moving into the community. This will provide the final piece of the effort to look holistically at what structures exist and how they are being used to advance the mission of the Kingdom of God.

Goal 2

The second goal is to raise awareness by teaching and facilitating a transformational process call “Strategic Evangelism” that will help to increase awareness and involvement in the missional focus of the church. This is a model that I have designed to raise awareness and provide tools for persons within the church to begin to develop their missional call. It involves, as the first step, identifying and dealing with personal challenges, recognizing that being healed does not necessarily mean being cured.

There is a need to go back to the plain teaching of the gospel as instructed in the scriptures. Every Christian must live out the implications of the gospel. As the scripture reminds us in Matthew 5:16, we should let our “light so shine before men, that they may see” our “good works, and glorify your Father which is in heaven.” There is a rising theological school of thought³⁵¹, that I support, that reasons that incarnational³⁵² types of

³⁵¹ Darrell Guder, edit. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids:Eerdmans, 1998), 11-12, 4-5; see also David Bosch, *Transforming Mission:*

church are more effective in being missional than attractional churches: these are churches that design programs and build buildings to attract people to the Church and eventually to a personal relationship with Jesus. An incarnational Church on the other hand, seeks to live out the examples of Jesus in their every day activities. Is this the way Jesus intended for the church to bring the good news?³⁵³ This can be termed as organic missional churches where everyone is living out Christ in their neighborhood. As Ed Stetzer noted, "The word missional is used to bludgeon legalism and antinomianism³⁵⁴ alike. To some it is a sign of freedom from all established forms of the church and to others it is a degeneration into syncretism with the world."³⁵⁵ I believe framing the theology of being missional is not a tool for destroying, or an opening to destroy, but as Jesus deconstructed the behaviors in the Temple in a constructive way so this movement should become a constructive deconstructionist. I will attend three other churches and

Paradigm Shifts in Theology of Mission (Maryknoll: Orbis, Accessed 9/2010. Also more information can be found in the article by Ross Jr., Bobby. *Evangelism vs. Missions?* Christianity Today, July 2010. 10

³⁵² The Purpose Driven Church (p.238), Rick Warren states, "Fulfilling God's purpose must always take priority over preserving tradition...the Church must, like Jesus before us, be motivated by love...Jesus sought to live the Gospel message by embodying the friendship of God to sinners.- <http://www.opensourcetheology.net/node/1116>. Accessed 9/2010

³⁵³ *MissionShift: Global Mission Issues in the Third Millennium*. London: B&H Academic, 2010. 82 – 94.

³⁵⁴ Antinomianism (Greek anti,"against"; nomos,"law") is the doctrine that faith in Christ frees the Christian from obligation to observe the moral law as set forth in the Old Testament

³⁵⁵ Syncretism means ("This would mean the "old religion" would become mixed in with the new Biblical faith and that culture would have more authority than revelation.). Critical Contextualization tend to seek a balanced approach to which missionaries interact with societies is both true to the Bible and sensitive to the cultures of the particular people group"), and Divine revelation given in human context. (Moreau, A. Scott. Harold Netland and Charles van Engen, *Evangelical Dictionary of World Missions*, Baker Reference Library (Grand Rapids, MI; Carlisle, Cumbria, UK: Baker Books; A. Scott Moreau, 2000),)

give lectures on the project as a way to raise the awareness at these sites. I will challenge them to implement the project simultaneously. This will allow me to ensure that the project is replicable. They will join me at the project site for mentoring sessions.

The first strategy in raising awareness is designed to help persons identify their individual gifting. To accomplish this I will hold a workshop on “Discovering your spiritual gifts and spiritual strengths.” I will use the Peter Wagner spiritual gifts inventory survey and Team Ministry Spiritual growth survey to help persons identify where they are spiritually and what areas of ministry they might best fit.

Once they have identified areas of strengths and challenges, the second strategy is to use a video training guide by Bill Hybels³⁵⁶ (Bill Hybels: Just Walk Across the Room: Simple Steps Pointing People to Faith) to introduce the theology that bringing the gospel to the world requires a radical approach. It will emphasize the need to see the practical application of Matthew 22:37-40 - Jesus’ Commandment to believers; Matthew 28:19 - Jesus’ Commission to believers; and Luke 4:18-19 - Jesus’ Compassion to all as a deliberate effort to invest in souls. Persons have to be deliberate in making friends, not just in their religious circles, but also in the unchurched community where they live. Then, I will follow up with a few YouTube videos from different persons actively involved in missional theology, expressing their personal experiences and theology on this topic.

The third strategy will be to create a Blog to facilitate dialogues with information on training and development, assessment tools, discernment tools to discover spiritual

³⁵⁶ Hybels, Bill. *Just Walk Across the Room Participant's Guide: Four Sessions on Simple Steps Pointing People to Faith* (Zondervangroupware). Grand Rapids, Michigan: Zondervan, 2006.

gifting and strength. This site will facilitate persons seeking group mentorship as well as identifying areas of improvements in their lives.

Goal 3

The final goal is to develop and implement a mentoring process to start those who have signed up to participate in the Demonstration Project on their journey to becoming more missional in their approach to ministry, “Strategic Evangelism”. Along with the mentoring process there will be five sessions to debrief and share experiences. One session is designed to increase awareness of the Church, the mission and the structure and current condition of the local church.

The first strategy is to conduct mentoring sessions designed to increase individual involvement in the missional focus of the church. These training and mentoring sessions will include seminars, workshops, interaction via a blog site, and peer group interactions.

The second strategy will be to solicit three other churches to shadow me in this process. These other churches that will mirror this process will join with me in the mentoring sessions. During the combined sessions, I will group the participants by their local church location. This process will be the actual implementation of the project that should last about five to six months. During this time, I will conduct five follow-up and reflection sessions to reflect on persons’ views and involvement with regards to missionology. I will use a process called “Strategic Evangelism” to evaluate, prepare, and allow project participants to become engaged missionally in their communities through their Church.

The Process: *Pray, Prepare, Plan, Identify, Contact and Execute*

This plan deals with the preparation of the individual. It addresses personal issues, understanding the spiritual dimension of the community, the effort to be spiritually equipped and lastly, understanding the individual mission field (community). Once one is prepared to go into the community there is a need to develop a profile, both an individual profile and a community profile. Each participant in this project will be able to develop an individual profile and a community profile. This profile is used to gain an understanding of the persons with whom we are interfacing, looking at their religious backgrounds, social backgrounds, and family backgrounds. The next step is designed to have persons more involved in the lives of those in their community by developing a strategy or strategies. This will require us to be deliberately friendly and not to prejudge others. We are to use what is generic to the community. Then, lastly, we will look for the opportunity to present the gospel. An Invitation to Church is introduced at this time as a means of connection to others that can help one to mature in their faith.

At the end of the project we should have a better understanding of our communities. The understanding of our call takes top priority and should not be constrained “either to individualistic spiritual categories or to strictly socio-economic categories”, as Ed Stetzer wrote in his blog³⁵⁷. We are called to live out the gospel of the kingdom in all areas of our lives under the Lordship of Jesus Christ. We also will become more aware of what our individual responsibilities are with regards to living out the call of Christ in our communities. The Mission of the Kingdom of God sees the Church as a servant to the Kingdom of God. The Church is sent out into the world to bring and live the Gospel message. Have we challenged the participants to begin to talk

³⁵⁷ Stetzer, Ed, president of LifeWay Research and LifeWay's Missiologist in Residence, <http://www.edstetzer.com/2010/03/monday-is-for-missiology-7.html#more>. Access 11/2009

and live the message of the Kingdom of God, as Ed Stezner writes in his blog, and “live out the implications of the gospel”?³⁵⁸

³⁵⁸ Stetzer, Ed, president of LifeWay Research and LifeWay's Missiologist in Residence, <http://www.edstetzer.com/2010/03/monday-is-for-missiology-7.html#more>. Accessed 9/2010

Chapter 4 - Research Question

Biblical Research Question:

What does the book of Acts say about missions particularly in Acts 10 dealing with the story of Peter and Cornelius?

Brief Overview:

There are several themes that are illustrated in the Bible relating to different aspects of mission.³⁵⁹ Two of these themes are the main object of mission and the structures involved. Having a comprehensive and practical understanding of this mission(s) should propel people to act out their Missional call. In the book of Acts chapter 10, this message of hope and salvation through Jesus Christ transformed not only Cornelius, but also his entire family and Peter. God is the underlying connection between Peter and Cornelius. God is both sending the seeker and preparing the messenger, “missionary”, disciple. The stories of Peter, Cornelius, and Paul’s efforts communicate a great deal about “mission” especially with regards to the theory of unity and acceptance of new converts into the Church.³⁶⁰ By using Acts as the framework, we will examine how Luke’s account of the early church keeps pulling Peter and Paul back to Jerusalem as well as how this impacts the structure and Biblical practices of the early Church regarding mission.

³⁵⁹ Chadwick, Henry. *The Early Church (The Penguin History of the Church)*. Revised ed. Boston: Penguin (Non-Classics), 1993. Page 13-20

Chadwick, Owen, and Stephen Neill. *A History of Christian Missions: Second Edition (Hist of the Church)*. 2 ed. Boston: Penguin (Non-Classics), 1991.

³⁶⁰ Chadwick, Henry. *The Early Church (The Penguin History of the Church)*. Revised ed. Boston: Penguin (Non-Classics), 1993. Page 21-22

Chadwick, Owen, and Stephen Neill. *A History of Christian Missions: Second Edition (Hist of the Church)*. 2 ed. Boston: Penguin (Non-Classics), 1991.

A complete understanding of the terms “mission”, “missional” and “missions” will help to put into perspective our relationship to the Biblical mandates regarding this “missiology” in our context. “Mission” or “missionary” endeavor is currently defined as one going to a foreign country to bring the gospel to the people of that country, while attending to some of their physical needs. There is a subtle challenge that is evident in our local context. This challenge is the divide between the church, the instrument of the gospel and where we get our theology, and the foreign lands (community), the object of mission, where we carry out the work of “mission”, as was advanced by Hans Hoekendike in his book “The church Inside Out”. This divide began from as early as the first century and continued until the early twentieth century (the colonial era saw the full manifestation of “Colonial era Model”). The Colonial era Model saw Europeans as being churched and the rest of the world as objects of “mission”, the unchurched³⁶¹. Mission and church planting ignored the local context and replicated the European context in the local contexts. While this is true, it is worthwhile to construct a complete picture of missions. Hoekendike “challenged the traditional notion that God was at work in the Church to save the world (God — Church — World model). Instead, he posited that the secular world is the stage of God’s activity. The church must co-operate with what God is doing in the world (God — World — Church).³⁶²” However, I believe that in the process of being “missional”, both the missionary and the object of missions are being transformed. Here, a message is being delivered to both parties. This will include

³⁶¹ The History Guide contains the complete content of three undergraduate courses in European history <http://www.historyguide.org/ancient/lecture26b.html> (Access 2010)

³⁶² Steve Addison currently serves as Director of Church Resource Ministries (CRM) Australia, <http://www.movements.net/wp-content/uploads/2006/08/missionaries-to-marxists-scm-rise-and-fall.pdf> - page 5 & Hoekendijk, Johannes Christiaan. *The church inside out*. London: Scm Press, 1967.

understanding that the “God-World-Church” or “God-Church-World” models are synchronized with the teachings of the Bible. It is also helpful to understand what the Bible is communicating about “missions” in the book of Acts specifically dealing with Peter’s encounter with Cornelius. It will be prudent as well to examine the influence of Cornelius’ servant on Peter. This will help to understand the role they played in “missionizing” Peter. I also believe, unlike Hoekendike, that God is working through the Church to reach the world (God — Church — World) as well as drawing the world to Himself through the Church.

Question 2: Historical Research Question

What is the historical meaning of the term “missions” and how has this understanding shaped the Church throughout history as well as how this relates to our church and its mission?

Overview

No matter how the church has wandered from its calling there was always a person willing to take up the challenge and lead the church back to the vision and “mission” of the Church. From the 1500 to the early 1900 this was vividly seen.³⁶³ The most notable was Martin Luther’s posting of the ninety-five theses on the door of the Wittenberg chapel. This event launched what we now call the period of the Reformation. Over in Switzerland a German named Zwingli led the reformation in that country. This

³⁶³ *THEOLOGICAL PERSPECTIVES: Arminian-Wesleyan Reflections on Theology*. 1st ed ed. Hunington: Church United Brethern, 1992.

split with the Catholic Church gave birth to Protestantism and the Lutheran Church.³⁶⁴

The reformation movement calls for realignment to the “Missional” call of the church towards a holistic approach. The history of the North American church cannot be understood without a deep look at early church history and this influence in the world of “missiology”. Because of the history of the word, many evangelicals have refrained from using the word, fearing that it is referencing a “social gospel”. It is important to bring the two together in order to be effective in the presentation of the holistic gospel, being missional.

According to Ed Stetzer in his blog, Francis Dubose, in his book “God Who Sends” was one of the first to address the history of missions by defining the theology of missions as “missiology”.³⁶⁵ Stetzer wrote about the influence this had on evangelicals. Many have embraced the word and have even incorporated the word missions, “missional” in their names or mission statement. The Tambaram conference, 1938, came under challenge from the theology that is known as “Missio Dei”, the mission of God. Stetzer remarked that Johannes and others challenged the member bodies in the World Council of Churches

“To abandon both the traditional form of church and the traditional approach to missions. He held that the congregations should abandon their buildings and institutions and become bands of roving ministers, believing that the time for

³⁶⁴ *THEOLOGICAL PERSPECTIVES: Arminian-Wesleyan Reflections on Theology*. 1st ed ed. Hunington: Church United Brethren, 1992.

³⁶⁵ Stetzer, Ed, president of LifeWay Research and LifeWay's Missiologist in Residence, <http://www.edstetzer.com/2010/03/monday-is-for-missiology-7.html#more>. Accessed 9/2010

evangelistic mission work had passed. This was called participating in the Missio Dei.”³⁶⁶

The social justice and liberationist viewpoint came into conflict with the traditional form of “mission(s)”. Ed Stezner stated that the history of the discussion brings about the fear of too much emphasis on the social justice aspect giving way to what some term “social gospel”. This has led to many evangelicals ignoring the “*missio dei*” theology. In this project I will carefully study the history to gain some understanding of how both social justice and traditional emphasis can lead to a more holistic approach to ministry. Lastly, it will be necessary to develop a theology of change; develop an understanding as to how to go about making changes or leading change in a community. I will examine several leaders that have led change in their ministries with an effort to develop a theology of change relative to my site. A good perspective of history will help in leading this transformation.

Question 3: Theological/Social Research Question

How will the church deal with the attitudes of the congregation to be more holistic in their approach to missions and what are some areas of ministry to consider?

Brief Overview:

Fulfilling the call of mission requires that the church approach this call from a “holistic” point of view. The Church has done an excellent job in preparing people for

³⁶⁶ <http://www.edstetzer.com/2007/08/monday-is-for-missiology-meani.html>, Accessed 7/2010

the afterlife, but in my opinion, it is lagging behind in preparing the church for end of life experiences and even traumatic experiences. In order to adequately address these issues there has to be a deliberate effort to look at the religious structures and spiritual practices at work in the context of the site. I believe issues of death and dying, euthanasia and Advance Directives as discussed by Dr. Martha Jacobs³⁶⁷ in her book a “*Clergy Guide To End Of Life Issues*” are important factors to consider if the church is going to fulfill the missional call.

When one finds meaning to life, we will find it easier to deal with issues of pain and suffering to death and dying. The pastor has to take the lead role in helping to change the pre-conceived notions about end of life issues. Since the average life span is increasing, the traditional role of the pastor has to be re-examined. The internal structures of the church have to include pastoral care with emphasis on end of life and death and dying issues. We have to become “missional” from a holistic framework without losing the basic understanding of mission as laid out in the Bible, to address the body, soul and spirit. The individual has a soul, which we are preparing to meet God in the life after but he or she has to live in this life and both body and spirit need to be ministered to thereby completing the “cycle of mission(s)”. When the structures and systems of the church are addressed within its various ministries from a holistic point of view, then the Church will be more successful in bringing the Gospel Message to the community. This message is wrapped in the principle of love; we must love God and love each other. Jesus said that if we do not love then we are not his children. This is important because it is only the children of God that will inherit eternal life with God. John wrote in his epistle in 1 John

³⁶⁷ Jacobs, Martha. *A Clergy Guide to End-Of-Life Issues*. Cleveland: Pilgrim Press, 2010.- Chapter 2 page 17

4:20 “If someone says, ‘I love God,’ but hates a Christian brother or sister, that person is a liar; for if we don’t love people we can see, how can we love God, whom we cannot see?” This principle of love is key to the understanding of the missional church.

Chapter 5 – Evaluation Process

Evaluation of Goal 1

Part of the evaluation of the effectiveness of the strategies would be to get 50 responses to the survey, and attend 4 community meetings during this research period.

Per the City of Yonkers website there are about 70 religious institutions in Yonkers. We are planning on getting at least 100% reply to the survey from:

- The Missions – Yonkers
- Salvation Army – Yonkers
- Caring Community – Yonkers
- Yonkers Christian Academy – Yonkers
- YMCA & YWCA – Yonkers.
- At least Five Churches in Yonkers
 - Yonkers Christian Assembly - 229 N Broadway, Yonkers, NY 10701-2600, Tel:(914) 963-0507
 - St. John's Episcopal Church - One Hudson Street, Getty Square, Yonkers, NY 10701 Tel: (914) 963-3033
 - St John the Baptist Catholic - 670 Yonkers Ave, Yonkers, NY 10704-2690, Tel:(914) 963-1486
 - Mount Carmel Baptist Church - 175 Nepperhan Ave, Yonkers, NY 10701, Tel:(914) 965-8450
 - Holy Trinity Russian Orthodox Church - 46 Seymour Street, Yonkers, NY 10701, Tel:(914) 965 6815

Evaluation of Goal 2

This goal will have been attained if 20 persons sign up and attend the workshop that will be held in two sessions. Those who attend will take a survey before the first session and after the second session. The survey will look for signs of improvement in a person's understanding of their gifting and areas of challenge or challenges that need

improvement. The last part of the evaluation will be to have 50% of the workshop attendees sign up for further dialog via a blog and/or mentoring sessions.

Evaluation of Goal 3

To evaluate these two strategies I will conduct interviews and surveys with participants as to the effectiveness of the project. Did we accomplish any of the goals? This is the main question that I will seek to answer from this survey. We will seek to understand if their awareness was raised and their understanding of being missional was increased.

Chapter 6 - Ministerial Competencies

Overall Assessment

Five members of the Site team responded to the assessment tool that was provided by New York Theological Seminary to each student. Each Site team member was asked to evaluate me based on what they know about me and then the individual assessments were compiled into one report and presented to me as referenced in Table 2. They should indicate if the area of ministerial competency needed to be developed, continued, needed attention or there was no basis for making an assessment.

Table 2 – Summary Evaluation of Site Team Members

	Michael Campbell	Linton Thomas	Carlton Godfrey	Prince Morgan	Marcia Ricketts	Results
Theologian	Develop	Continue	Continue	Continue	Continue	Continue
Preacher/Interpreter of Sacred Texts	Continue	Continue	Continue	Continue	Continue	Continue
Worship Leader	Continue	Continue	Continue	Continue	Continue	Continue
Prophetic Agent	Develop	Develop	Develop	No basis	Develop	DEVELOP
Leader	Continue	Continue	Continue	Continue	Continue	Continue
Religious Educator	Develop	Develop	Develop	Develop	Develop	DEVELOP
Counselor	No Basis	Develop	Continue	Continue	Continue	Continue
Pastor	Continue	Continue	Continue	Continue	Continue	Continue
Spiritual Leader	Develop	Continue	Continue	Continue	Continue	Continue
Ecumenist	Attention	Continue	Continue	Develop	Continue	Continue
Witness or Evangelist	Develop	Continue	Continue	Continue	Continue	Continue
Administrator	Continue	Continue	Continue	Continue	Continue	Continue

They all did their evaluation individually and independently. This was followed up with online dialogues. Finally, we had a meeting with several of the Site Team members in person and discussed the findings. Several recommendations were presented that are included in this document.

The overall assessment confirms strength in the areas of Administrator, Pastor, Leader, and require development in Prophetic Agent and Religious Educator as described by the assessment tool. It was noted that these areas would be developed during the process of completing the degree.

Administrator/Leader/Pastor

My secular training and employment, along with my training and work in various leadership roles in the church have enabled me to work within the context of the site team and with my colleagues. I will need to balance my tendency to lead and allow for more shared responsibilities within the group context. I naturally am self-motivated and will move ahead even when others are lagging behind. Therefore, I will have to work harder to make this a team effort especially on assignments that need full participation of the Pastoral Care group and Site Team. The other areas of strength are Pastor and Preacher/Interpreter of Sacred Texts. All of the aforementioned ministerial competencies will prove invaluable to the demonstration project.

Prophetic Agent and Religious Educator

The areas that need attention relative to the demonstration project are Prophetic Agent and Religious Educator. I have been developing these areas and have attained a certain level of competency, but this project will help me to further develop these areas by formalizing my skill as an educator. It will help to hone my gift of teaching. As a pastor I am often made aware of various social concerns that are within my congregation. This process will help to open up this awareness to the wider community. In order to further develop the gift of a Prophetic Agent I will become more familiar with the civil rights struggles particularly Dr. Martin Luther King's contributions. I will work also with one of my site team members to help increase this area of giftedness.

This project will help me to become more holistic in my approach to ministry. I will be looking at the Biblical call to mission and how we can apply this in today's culture. Being able to exegete the scripture will help me discover the various Biblical mandates. To practically apply these principles will require that I use all the training I have accumulated in leadership as a Pastor and as an administrator in order to lead change in the congregation. At the end of the project my scholastic abilities will be developed and a solid foundation as a Religious Educator will be attained. This will be practically developed during my preparation and leading of the various workshops and mentoring sessions. I will work with the site team to discover the specific ways this area can be further developed. They will provide the feedback necessary for reaching my goal.

Appendix 1 - Spiritual Gift Inventory³⁶⁸

MINISTRY IN MOTION

SPIRITUAL GIFTS QUESTIONNAIRE

Print out the pdf spiritual gifts questionnaire document

1. Use the Scoring Sheet on page A-5 to complete the questions. Fill in one answer for each question by selecting the circled number. Each answer should represent what is *currently* true for you, not what you think might be the case in the future.
2. When done answering the questions, add each row across of circled answers.
3. Transfer the added score from each row to the corresponding row on the scoring sheet (page A-5).
4. List your highest scores along with their gifts on the bottom of page A-6
5. Review the spiritual gift descriptions provided at the end of this document to understand the gifts.

1. I see how to gather resources and create a plan to run a ministry or project effectively
2. I enjoy my single status
3. I think God will make a way for something to happen even when others are doubtful
4. I enjoy giving from my financial resources
5. I identify unmet needs
6. I love having people over to my home
7. Material possessions are not important to me
8. I am ready to suffer for my Christian faith if I must
9. I hurt when others are hurting
10. I have difficulty saying, "no" when someone asks for help
11. I have seriously contemplated leaving my position to start a new church
12. I can clearly present the Christian message so non-Christians decide to follow Jesus
13. I share my insight with others regarding how to apply Biblical principles to their lives
14. I am more inclined to head something up than I am to simply participate
15. I naturally counsel and guide people
16. I can teach Biblical truths so people learn

³⁶⁸ Wagner, C. Peter. *Discover Your Spiritual Gifts*. Exp Upd ed. Ventura, CA: Regal Books, 2005

17. I have a sincere desire to help people learn Biblical truths
18. When someone speaks, I sense if it is true or false
19. I pray for others for extended periods of time
20. I have prayed for people's healing and have seen physical proof that they were healed
21. I have performed powerful acts that defy natural law
22. I have spoken messages from God and people have responded
23. I can learn and process quite a lot of bible knowledge in a short time
24. I pray in an unknown language (or tongues)
25. When someone speaks in an unknown language (tongues), I can interpret the message
26. I know how to find and use what is needed to run a ministry or program smoothly
27. I am comfortable being single
28. I believe God will provide despite difficult circumstances
29. I give more than 10 percent of my income to God's work
30. I love to serve, even if I don't receive praise
31. I try to make visitors and strangers feel comfortable and welcome
32. I like living a simple lifestyle
33. I have taken a stand for my moral convictions, putting my life in jeopardy
34. I want to help those who are suffering
35. I don't mind pitching in wherever I am needed
36. I have started new ministries and/or churches and have overseen their development
37. I want to share how to become a Christ follower with everyone
38. I see the potential in people and enjoy sharing insight to help them stretch and grow
39. I share goals and visions so people become participants in ministry
40. I love being with people and caring for them
41. I enjoy sharing scriptural insight with others so they can apply it to everyday situations
42. When I read or hear scripture, I get a different, deeper "take away" than the teacher sharing it
43. I can sense people's true spiritual motives
44. I feel moved to pray for the concerns of others
45. I see results when I pray for someone's spiritual, emotional, or physical healing
46. People have experienced miraculous answers when I have prayed for them
47. When I speak, people listen and make changes in their lives
48. I know the scriptures well
49. The Spirit speaks for me when I pray, though I really don't know the language I am speaking at the time
50. God uses me to explain what someone speaking in an unknown language (tongues) is saying
51. I enjoy improving existing systems and ministries.
52. Being single is a blessing because I have more time to serve God
53. I have sensed God guiding a situation when an important decision needed to be made

54. I give joyfully, knowing God will take care of me
55. I like matching unmet needs with resources
56. I like opening my home to people
57. I am willing to live on less in order to facilitate the Lord's work
58. When I hear of Christians dying for their faith, I think I could do the same if put to the test
59. I have cared for people with physical or material needs
60. It's not all that important where I serve as long as I'm helping
61. I not only think about starting new ministries, I actually launch them and get them running
62. I am so concerned about winning nonbelievers to Christ that I am drawn to them
63. I provide practical advice to help others grow more mature in their faith
64. I share purpose and direction for a ministry so that people get involved
65. I presently care for the spiritual needs of several people outside of my immediate family
66. I accurately communicate information from the Bible so that people are challenged to change and grow
67. I use the Bible as a basis for responding to situations/circumstances
68. I have felt something was wrong or evil about a person and later was proven right
69. Prayer is often my first resort when facing an issue
70. Sick people have been cured when I prayed for them
71. God has performed supernatural acts through me
72. God reveals a message to me and I share it with others
73. I always want to know more and never feel satisfied when it comes to learning God's Word
74. I have spoken in a language I didn't even know
75. When I hear someone speaking in a foreign or unknown tongue, I translate and understand it
76. If someone states a goal, I can figure out the details and steps to help them reach it
77. I am not married and rarely have difficulty controlling my sexual desires
78. I believe nothing is impossible with God
79. I freely give from whatever resources I have
80. I like to offer practical solutions to needs
81. People seem appreciative of my hospitality
82. It is more important to serve God and help others than to have material comfort
83. I will bear physical or emotional pain in order for God's word to be heard and accepted
84. People seek me out to help less fortunate and needy people
85. I enjoy assisting people so they can concentrate more fully on using their gifts
86. I am an innovator and vision caster who energized by new ministry
87. I have led people to make a decision to follow Christ
88. I motivate and encourage people to hang in and try harder
89. I can see the end results of a major task or project before it's even set into motion
90. People often come to me for scriptural insight and guidance
91. I can process what I learn from the Bible and share it so people listen and apply it
92. People listen to and respect my advice

93. I see through phoniness before other people
94. I pray at least an hour a day
95. I have healed sick and afflicted people
96. I have had faith to ask God for things that seem impossible and have seen physical evidence that He answered
97. God has used me to share a message regarding something that will happen in the future
98. I share what I've learned about the Bible
99. I speak to God in a language I never even learned
100. When I hear someone speak in a strange or unknown language, God moves me to interpret
101. I organize people and resources to make programs and ministries more effective
102. I feel at ease with my non-married status
103. When people have difficulty believing something will happen I have faith that it will
104. I enjoy giving anonymously
105. I am good at connecting people, needs and resources
106. I enjoy creating a welcoming environment
107. I choose to keep my simple lifestyle in order to minister more effectively to others
108. I would never renounce my faith, not even if someone threatened my life
109. I am drawn to misfits and people in need
110. I enjoy serving in all kinds of positions, wherever I am needed
111. I am able to teach and equip people to manage new ministries
112. I delight in telling nonbelievers how I became a Christ follower
113. I encourage people either verbally or through written means
114. I end up in charge with people following me
115. I feel responsible for people and keep close tabs on how they are doing spiritually and physically
116. People have told me they enjoy my teaching
117. I share solutions from scripture to help people cope with life's challenges
118. I sense if a message is from the individual, God or Satan
119. I pray for spiritual concerns of others
120. People have been made well when I prayed for them
121. I have seen God do seemingly impossible things by using me
122. I have the ability to convict and convince people with spiritual messages God puts in my heart
123. I easily learn and share Biblical knowledge
124. When I speak in an unknown language (tongues), I expect someone to interpret
125. When others speak in unknown languages, I understand what they are saying

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SPIRITUAL GIFTS QUESTIONNAIRE ANSWER SHEET

Strongly Agree=3	Moderately Agree=2	Mildly Agree=1	Don't Agree=0
LINE SCORE			
A 1. 0000	26. 0000	51. 0000	76. 0000 101. 0000 _____
B 2. 0000	27. 0000	52. 0000	77. 0000 102. 0000 _____
C 3. 0000	28. 0000	53. 0000	78. 0000 103. 0000 _____
D 4. 0000	29. 0000	54. 0000	79. 0000 104. 0000 _____
E 5. 0000	30. 0000	55. 0000	80. 0000 105. 0000 _____
F 6. 0000	31. 0000	56. 0000	81. 0000 106. 0000 _____
G 7. 0000	32. 0000	57. 0000	82. 0000 107. 0000 _____
H 8. 0000	33. 0000	58. 0000	83. 0000 108. 0000 _____
I 9. 0000	34. 0000	59. 0000	84. 0000 109. 0000 _____
J 10. 0000	35. 0000	60. 0000	85. 0000 110. 0000 _____
K 11. 0000	36. 0000	61. 0000	86. 0000 111. 0000 _____
L 12. 0000	37. 0000	62. 0000	87. 0000 112. 0000 _____
M 13. 0000	38. 0000	63. 0000	88. 0000 113. 0000 _____
N 14. 0000	39. 0000	64. 0000	89. 0000 114. 0000 _____
O 15. 0000	40. 0000	65. 0000	90. 0000 115. 0000 _____
P 16. 0000	41. 0000	66. 0000	91. 0000 116. 0000 _____
Q 17. 0000	42. 0000	67. 0000	92. 0000 117. 0000 _____
R 18. 0000	43. 0000	68. 0000	93. 0000 118. 0000 _____
S 19. 0000	44. 0000	69. 0000	94. 0000 119. 0000 _____
T 20. 0000	45. 0000	70. 0000	95. 0000 120. 0000 _____
U 21. 0000	46. 0000	71. 0000	96. 0000 121. 0000 _____
V 22. 0000	47. 0000	72. 0000	97. 0000 122. 0000 _____
W 23. 0000	48. 0000	73. 0000	98. 0000 123. 0000 _____
X 24. 0000	49. 0000	74. 0000	99. 0000 124. 0000 _____
Y 25. 0000	50. 0000	75. 0000	100. 0000 125. 0000 _____

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SCORING FOR SPIRITUAL GIFTS QUESTIONNAIRE

Add each row across of your questionnaire and enter the score in the blank provided on the answer sheet. For example, in the illustration below, the answers for questions 8, 33, 58, 83 and 108 were added together. They equal a total of 10.

Example:

LINE SCORE

H 8. ●●●●● 33. ●●●●● 58. ●●●●● 83. ●●●●● 108. ●●●●● 10

Transfer each added row answer to the slot below.

Example:

ROW H 8, 33, 58, 83, 108 MARTYRDOM 10

ROW	QUESTIONS	GIFT	SCORE
ROW A	1, 26, 51, 76, 101	ADMINISTRATION	_____
ROW B	2, 27, 52, 77, 102	CELIBACY	_____
ROW C	3, 28, 53, 78, 103	FAITH	_____
ROW D	4, 29, 54, 79, 104	GIVING	_____
ROW E	5, 30, 55, 80, 105	SERVICE	_____
ROW F	6, 31, 56, 81, 106	HOSPITALITY	_____
ROW G	7, 32, 57, 82, 107	VOLUNTARY POVERTY	_____
ROW H	8, 33, 58, 83, 108	MARTYRDOM	_____
ROW I	9, 34, 59, 84, 109	MERCY	_____
ROW J	10, 35, 60, 85, 110	HELPS	_____
ROW K	11, 36, 61, 86, 111	APOSTLE	_____
ROW L	12, 37, 62, 87, 112	EVANGELIST	_____
ROW M	13, 38, 63, 88, 113	EXHORTATION (ENCOURAGEMENT)	_____
ROW N	14, 39, 64, 89, 114	LEADERSHIP	_____
ROW O	15, 40, 65, 90, 115	PASTORING (SHEPHERDING)	_____
ROW P	16, 41, 66, 91, 116	TEACHING	_____

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ROW Q	17, 42, 67, 92, 117	WISDOM	_____
ROW R	18, 43, 68, 93, 118	DISCERNMENT	_____
ROW S	19, 44, 69, 94, 119	INTERCESSION	_____
ROW T	20, 45, 70, 95, 120	HEALING	_____
ROW U	21, 46, 71, 96, 121	MIRACLES	_____
ROW V	22, 47, 72, 97, 122	PROPHECY (PROCLAMATION)	_____
ROW W	23, 48, 73, 98, 123	KNOWLEDGE	_____
ROW X	24, 49, 74, 99, 124	TONGUES (PRAYING W/ MY SPIRIT)	_____
ROW Y	25, 50, 75, 100, 125	INTERPRETATION	_____

Use the blanks below to list your highest gifts/scores. Though it is unlikely you have this many gifts, we have included multiple blanks to accommodate those with multiple gifts. Start with the highest score and work down.

GIFT	SCORE	GIFT	SCORE	GIFT	SCORE
1. _____	_____	2. _____	_____	3. _____	_____
4. _____	_____	5. _____	_____	6. _____	_____
7. _____	_____	8. _____	_____	9. _____	_____

Your highest scores *may* indicate your gifts. Keep in mind that many gifts work in partnership with other gifts. If several of your scores are tied or close, you may be multi-gifted, though *this is not guaranteed*.

Use the spiritual gifts descriptions on the following pages to help you better understand your gifts.

NOTE: Though this questionnaire can stand alone, it is most effective when used with Ministry in Motion's spiritual gifts books which help you better understand the gifts, their purpose, and how they are meant to be used in your life with your unique gifts and skills mix. For more information, see <http://www.ministryinmotion.net>

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Appendix 2- Spiritual Gifts Descriptions

ADMINISTRATION I Cor. 12:28; Acts 6:1-7; Luke 14:28; Titus 1:5; Luke 9:10-17. *The God-given ability to organize and design a plan to reach goals for the benefit of the body of Christ.*

CELIBACY I Cor. 7:3-7, I Cor. 7:32-34. *The God-given ability to remain single and enjoy it, for the sake of ministry without suffering excessive sexual temptation.*

FAITH I Cor. 12:9; 13:2; Acts 27:21-25; Heb. 11; Rom. 4:16-26. *The God-given ability to trust God with great confidence that He will work and provide despite circumstances.*

GIVING Rom. 12:8; II Cor. 8:1-7; 9:2-8; Mark 12:41-44; Acts 4:32-37. *The God-given ability to contribute freely, cheerfully, and generously for the sake of Christ and His body.*

SERVICE Rom 12:7; Acts 6:1-7; Titus 3:14; I Cor. 16:15-16. *(Deacon means service.) The God-given ability to bring together unmet needs with resources.*

HOSPITALITY I Pet. 4:9-10; Acts 16:11-15; Acts 18-1-8; I Cor. 16:19. *The God-given ability to make people feel welcomed, accepted, and comfortable in the church family.*

VOLUNTARY POVERTY I Cor. 13:3; Acts 4:32-37; II Cor. 8:1-5; Phil. 4:10-13. *The God-given ability to give up material possessions and comfort in order to help others and serve God better.*

MARTYRDOM Acts 7:54-60; Rom. 8:31-36; I Cor. 13:3; II Cor. 4:7-8; II Cor. 11:21-39. *The God-given ability to suffer and perhaps die for the Christian faith.*

MERCY Rom. 12:8; Acts 16:33-35; James 2:15-16; Luke 10:25-37. *The God-given ability to empathize with and show compassion for those in crisis or pain and to assist their needs.*

HELPS I Cor. 12:28; I Cor. 16:15-19 (esp. v. 17); Mark 2:1-12; Rom 16:1-2. *The God-given ability to assist others in ministry so they can better use their particular gifts.*

APOSTLE Eph. 4:11-12; I Cor. 12:28; Rom. 1:5-6; Gal. 2:7-10; Rom. 15:20. *The God-given ability to launch new ministries or churches and facilitate their development.*

EVANGELIST Eph. 4:11-14; II Tim. 4:5; Acts 8:4-6; 26-40. *The God-given ability to share the Gospel with unbelievers so that they become Christ followers.*

EXHORTATION (ENCOURAGEMENT) Acts 14:22; Rom 12:8; I Tim 4:13; I Thess. 2:10-12; Heb. 10:25. *The God-given ability to encourage, comfort, or challenge people to act according to Biblical principles as well as try to reach their potential.*

LEADERSHIP Heb. 13:7 & 17; Rom 12:8; I Thess. 5:12; I Tim. 5:17; Acts 15:7-11. *The God-given ability to convey the purpose and vision of a ministry in so that others get involved.*

PASTORING (SHEPHERD) Eph. 4:11-12; John 21:16; I Tim. 3:1-7; 1 Peter 5:1-4. *The God-given ability to shepherd and care for spiritual needs of people so that they grow in spiritual maturity.*

TEACHER Eph. 4:11-13; I Cor. 12:28; Acts 18:24-28; Rom. 12:7. *The God-given ability to clearly and accurately communicate the truths of the Bible so people learn.*

(WORD OF) WISDOM I Cor. 12:8; I Cor. 2:1-13; Acts 6:3; 8-10; James 1:5-6. *The God-given ability to offer pertinent spiritual counsel for situations where guidance is needed.*

DISCERNMENT I John 4:1-6; I Cor. 12:10; 14:29; Acts 5:1-11; 16:16-18; II Cor. 11:13-15; I John 4:1-3. *The God-given ability to tell right from wrong, truth from error, and whether the source of an action is from Satan, self, or God's Spirit.*

INTERCESSION I Tim. 2:1-2; Col. 1:9-12; Acts 11:5-17; James 5:14-16. *The God-given ability to faithfully pray for needs and see frequent and specific answers to prayer.*

HEALING I Cor.; 12:9, 28; Luke 5:17-20; Acts 5:12-16; Act 9:32-25. *The God-given ability to bring spiritual, emotional or physical wholeness to others through a direct act of God.*

MIRACLES I Cor. 12:10, 28; Acts 9:36-42; Rom 15:18-19; II Cor. 12:12; Mark 11:23-24. *The God-given ability to invoke God's intervention so that powerful and supernatural outcome occurs.*

PROPHECY (PREACHING) I Cor. 12:10; 28; 14:1-3; Eph. 4:11-14; Acts 21:8-11; I Thess. 1:5. *The God-given ability to honestly and authoritatively speak God's message so that hearers respond.*

(WORD OF) KNOWLEDGE I Cor. 12:8; 13:2; II Cor. 2:2-3; 11-6; Acts 5:1-11; Col. 2:2-3. *The God-given ability to share revealed knowledge, or spiritual insight of Biblical knowledge.*

TONGUES (PRAYING WITH MY SPIRIT) I Cor. 12:10; I Cor. 14:13-19; 26-28; Acts 2:3-4; Acts 10:45-46. *The God-given ability to speak in a language unknown to the speaker so that it builds-up the individual who is praying or the church body with an accompanying interpretation.*

INTERPRETATION I Cor. 12:10, 30; I Cor. 14:5,13; I Cor. 14:26-28. *The God-given ability to comprehend and translate a message in tongues into the language of the listeners so that the entire body it built up.*

APPENDIX 3 - STRATEGIC EVANGELISM

	Steps	Description	Sample-Cornelius	MY BETHEL PERSON
Step 1	THE PROCESS			
1.1	Pray for the leading of the Holy Spirit to direct you toward the person(s) into whose lives you can invest: physical & spiritually.	<i>Pray for 7 days with request that God will lead you to someone whom you can minister.</i>	Peter was in prayer when God directed him to Cornelius.	
1.2	Identify your Bethel Person then meet with the mentoring group to discuss and plan ways to minister holistically to the person chosen.	<i>After praying and seeking God for direction be open to whom the Lord is placing in your thoughts.</i>	Peter was having a personal time with God when he was told that Cornelius' servants, Gentiles, were coming to see him. He immediately accepted the opportunity to minister to them.	
1.3	Contact your Bethel Person and let them know that you plan to minister to them firstly in prayer and by weekly contact.	<i>Reach out to this person via phone, email, postcard and or face-to-face.</i>		
1.4	Initial personal contact.	<i>Once per week efforts should be made in order to reach out to this person with a personal note via email, Facebook message, tweet and or a letter.</i>		

1.5	Intentionally meet Physical needs	<i>Seek ways to minister to the person's physical needs on an ongoing basis. This process is an investment and requires that level of focus.</i>		
	1.6	Lead person to the Lord	<i>This is a delicate time, look out for questions that will form as a source of introducing the gospel. Bear in mind that you are participating in the person's spiritual journey and you might be at the start, middle or end of the journey. Discernment is needed at this point.</i>	
	1.7	Arrange opportunities for the person to meet with others from your church (could be a function in your home). Find ways as to how this individual can be introduce to the church community outside of a regular church service.	<i>Most people will discuss their spirituality outside of a church. Later you can invite this person to a family get together, have them share in community outreach events that are sponsored by your church.</i>	

STEP 2	1.8	Meet once a week to discuss progress and strategies	<i>Maybe every two week, have teams of two meet regular</i>		
		THE PROFILE			
	2.1	Religious Background:	<i>Take great care to understand the individual's religious background. This will help to develop a course of action and identify areas that are potentially explosive. It will also help to point to areas you need to become familiar with in order to counter future resistance</i>	He was very religious, has been convicted and is ready to be led to the Lord. May have been under conviction and is not resistant to the gospel. PLAN: Lay out the Gospel message, showing that works is not necessary for salvation but faith in God.	
2.2		Social Background:			
		<ul style="list-style-type: none"> Community settings Church involvement or not Work setting 	<i>This area, if properly analyze will open up to great opportunities for friendship, opening for God to be introduced. Past experiences could cause this person to be where they are currently.</i>	He was a leader, he was a Gentile, seem to be a man with influence and wealth, he did good deeds & prayed regularly. Plan: Show him how to become a disciple and show him how to win his family and community for God.	
	2.3	Family Background:			
		<ul style="list-style-type: none"> Family setting 	<i>This is a key area of concern.</i>	His family trust him, he has a lot	

STEP 3		<ul style="list-style-type: none"> • Marital statute • Racial background • Family history 	<i>There is a need for God that can be seen in this area. Usually if this person is converted it is easier for the gospel to be presented to his family.</i>	of influence on his family, seem to be a man with integrity. Plan: Show him how to become a disciple and show him how to win his family and community for God.	
	THE PLAN				
	3.1	Be Friendly <ul style="list-style-type: none"> • Always be open to new relationships. 	<i>List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.</i>	Visited his house Peter was hospitably towards the servants. Peter was careful not to equate earnestness with righteousness.	
	3.2	Don't Judge <ul style="list-style-type: none"> • Watch out for biases, they can get in the way of missions. 	<i>Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.</i>	Gentile that is searching, doing good deeds, and wanting to know God more. Peter was careful not to condemn him for not converting fully to Judaism.	
	3.3	Find ways to help <ul style="list-style-type: none"> • Look for opportunities to ministry holistically on an ongoing basis to this person. 	<i>From the profile that was developed select areas that you or the church can assist this person. Maybe this person</i>	Cornelius need was a spiritual one and required someone to visit his home since he was a Gentile and did not have	

		<i>needs counseling, food, friendship, finance or other services, there should be a resource center that will help to provide or point people to where help might be found.</i>	access to the temple.	
3.4	Use what is familiar <ul style="list-style-type: none"> Like Jesus speak to the individuals from their points of familiarity. 	<i>Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.</i>	Cornelius's godly character had obviously built him a good reputation. Peter was able to fellowship with him in his home simply by accepting the invitation.	
3.5	Present the Gospel <ul style="list-style-type: none"> Campus Crusade for Christ created the four spiritual laws booklet. 	<i>The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action.</i>	Cornelius was open to whatever message Peter would have to say. Have you trusted in Jesus? Is the question that must be answered?	
STEP 4	FOLLOWUP			
4.1	Give the new believers Bible and new believers lesson (encourage person to join new believers class) to the new convert.	<i>Resources should be available to the new convert to help them on their journey.</i>		

		<i>Help the individual connect to the church community.</i>		
4.2	Find ways to continue to minister holistically to this individual.	<i>Continue to minister on a regular basis to the individual's needs, physical and well as spiritual.</i>		
4.3	Pastoral Visit	It is a good thing to connect this person with the Church. Arrange for the pastor or leader to visit with the person.		
4.4	Invite to church-encourage new convert to join a small group.	Invite your Bethel person to the Church. It is important for them to connect with others in the Church.		

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Appendix 2
Strategic Evangelism Teachers' Manual



Strategic Evangelism: Investing In A Soul One
Person At A Time

FACILITATOR'S TEACHING PLAN
SEMINAR & WORKSHOP

By
Dalton Jenkins

Teacher's Handbook
DOCTOR OF MINISTRY
New York Theological Seminary
New York, NY
© June 19, 2011

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INTRODUCTION

This project is designed to achieve three goals: 1) To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus; 2) To develop a better awareness of local missions; and 3) To develop a process that will assist persons to live out the mission by engaging their communities. The challenge as to how to be truly missional requires those persons that consider themselves to be disciples to engage their communities in their everyday life. This has posed a challenge to the church: how will missions and being missional in the 21st century be different from the 1st century to the 21th century. How can one truly and radically live out the mission of the church. Three strategies will be employed in order to achieve each goal. The idea of being missional is not about the church coming up with some program and fancy name. It is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as God's people in the world.”³⁶⁹ According to Rick Warren, “The Church is God’s people living in this world and acting as catalysis for change.”³⁷⁰ The Church’s basic mission is to preach the Gospel of the Kingdom of God; this message has a social and political aspect to its applications. We are called, commissioned and authorized to go with the gospel. This is the fundamental responsibility of the Church but this message is holistic affecting the total person: body soul and spirit. As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that our Church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project is a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry.

³⁶⁹ Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm. Accessed 6/2010

³⁷⁰ Warren, Rick. *The Purpose-Driven Church*. Grand Rapids, Michigan: Zondervan, 1995. Page 238-40

TEACHING SESSION 1

(FRIDAY NIGHT 6:30 -7:30 PM)

Introduction

Open up PowerPoint slides 'DMin. Seminar Slide Show' to the first slide. *(Introduce yourself and talk about the goals of the seminar.)* “We hope to accomplish several goals at the end of the seminar. The first goal is that we are more aware of the working of the Holy Spirit in and around us. It will also challenge us to be more sensitive to the move of the Holy Spirit. The second goal is that it will help us to be more familiar with what missions, Kingdom of God and evangelism means. Third it will prepare us for the workshop that will follow the seminar. Fourth we will be more aware of the need for holistic mission that begins in our local communities.” *Throughout the presentation the words that are highlighted are left blank in the Participants’ handbook therefore emphasis should be placed on those words during the presentation.*

Display Slide 2.

Ask the question,

“Have you ever heard God speaking?” (You might want to ask this question of the participants. Just ask for a show of hands no comment at this time)

Display Slide 3.

(At this point ask for individuals to indicate what they believe God is saying to them. Then ask it specifically relating to what God is saying in relation to mission and or evangelism.) Write 3 things that the Holy Spirit has been saying to you over the course of the last three months.

Display slide 4.

(Ask the group to turn to John 17: 11-18, have them read aloud from their Bibles or the overhead projector. At this point emphasize verse 18 and talk about the Great Commission. Also reference Matthew 28 and Acts 1.)

Make this statement: “Our greatest responsibility as Christians is to go with the gospel message. First and foremost Jesus called us and commissioned us. We will talk about the “3Cs’ of our Christian walk.”

Display Slide 5.

(Slide 5 defines missions. This meaning is critical to the understanding of the rest of the seminar and the following workshop.)

Read the definition of Mission from the overhead projector:

“Mission is the sending of the Church with the good news of forgiveness, reconciliation, restoration and love. This message is holistic and is rooted on Biblical doctrines working through the church. This mission is practical, contextual, praxeological (it can be translated into practice), it is ecclesiastical and eschatological (it is about the future of the soul).”

Display slide 6

As you read the meaning below place emphasis on the phrases that are underlined.

“Kingdom: That which embraces the sovereign reign of God as a focus rather than the realm of humankind. It is about a broad Christian worldview rather than being concerned only about a single local congregation. Every person can help to advance the Kingdom since it has no borders and it has an individual and a universal view.

This is adopted from George Bullard page 11 - Pursuing the Full Kingdom Potential of your congregation”

Display Slide 7

Talk about the missional formula. At this time introduce the 3Cs.

Love + Go +Do = Missions - (CL + CG + CS = M)

Commandment to love (CL) plus Commission to Gospel (CG) plus compassion to serve (CS) equal missions (M).

(CL + CG +CS=M)}.

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Great Commandment (Matthew 22:37-40)

+ Great Commission (Matthew 28:19-20)

+ Great Compassion (Luke 4:18-19)

= Missions

Display Slide 8

Talk about the parts of the formula: (C1 + C2 + C3 = M)

CL = Love God & Man (male & female)

CG = Go Preach, Teach & Baptize

CS = Do love & Compassion

“Missions call for obeying the Great Commandment the fulfillment of the Great Commission and the practical demonstration of the Great Compassion.” While church multiplication is not the goal of missions it eventually is one of the product of missions. The main goal of missions is the spreading of the good news we call the gospel Message. Since the church is the vehicle that is commissioned to bring the good news, then the more churches we have the more reach the church will have.

Display Slide 9

Use Barna's survey to underscore the need to reach those that are lost and the need for church multiplication.

“Since 1991, the adult population in the United States has grown by 15%. During that same period the number of adults who do not attend church has nearly doubled, rising from 39 million to 75 million - a 92% increase!” - George Barna (Ventura, CA)

Display Slide 10

Twelfth most populated nation on earth (trailing only China, India, and the church portion of the United States, Indonesia, Brazil, Pakistan, Nigeria, Bangladesh, Russia, Japan and Mexico.

Display slide 11

Talk about population growth, immigration and the impact on church planting

We are only planting 4,000

We are closing (3,000)

Population growth 4,000

Net Churches needed 5,000

Display Slide 12

Introduce the goals of the seminar. They are listed below.

Spiritual Development:

- How to hear God speaking & Experience Him
- Walk in the Spirit (developing a relationship with God)
- Spiritual Gifting
- Individual investment in the process: Time & \$\$\$

BREAK – 15 Minutes

TEACHING SESSION 2 (FRIDAY NIGHT 7:45 -8:45 PM)

Display Slide 13

Introduce the concept of the road to God. Highlight the fact that everyone is on a journey towards God. Everyone is at a different part of this journey.

“It is important for those who are involved in ministry to understand that we cannot approach every person assuming they are at the same place. We have to meet them where they are in their spiritual journey”

Display Slide 14

Introduce the concept of the circle of missions.

“Congregation → Core → Community → Congregation → Core → Community”

“Training is done in the Congregation this prepare those who will become the Core. The Core does the work of missions in the Community. Conversion takes place in the Community”

Emphasize the need for the church to train its members to go into the community.



Display Slide 15-17

These slides are introducing the theme Experiencing God.

“The premise of these slides is that God is at work and is inviting us to join Him. This is a personal loving relationship.”

Display Slide 18-22

These slides talk about the practical application of being filled with Holy Spirit.

“This relationship is built on a Spiritual connection. If we are going to become effective witness we have to have a relationship with God through the Holy Spirit.”

Display Slide 23-25

These next slides provide an overview of spiritual gifts that are available to the Church.

“The Holy Spirit has given us gifts and these gifts are to edify the church and to help in spreading the Gospel.”

Display Slide 26-27

Next we need to invest in the lives of others. This requires us to look out for the move of God and to reach out to all those that God has allowed to connect with us in our daily activities.

WORKSHOP SESSION 1

(SATURDAY MORNING 9:00 -11:00 AM)

Divide the participants into groups (not more than 5 per group). Refer to Chapter 3 of the manual and Slide 4 & 5 from 'DMin. Workshop Presentation' for the overview of the project. Each group should select a recorder and a facilitator for each group. At the end of the first activity one person will report to the general group. Use Exhibit 6 in the user manual for the group sessions feel free to duplicate.

Have each group develop a profile of one of the three examples from scripture.

Case Study 1: Peter & Cornelius - Acts 10

Case Study 2: Samaritan Woman & Jesus - John 4

Case Study 3: Ethiopian & Phillip – Acts 8

This section of the project is to develop a profile of the individual you are going to minister to by looking at the three areas listed below.

Display Slide 6

4. “Get familiar with the person’s religious background: Take great care to understand the individual's religious background. This will help to develop a course of action and identify areas that are potentially explosive. It will also help to point to areas you need to become familiar with in order to counter future resistance.”

Display Slide 7

5. “Social Background: Community settings, Church involvement or not, Work setting: This area, if properly analyzed will open up great opportunities for friendship, and for God to be introduced. Past experiences could cause this person to be where they are currently.”

Display Slide 8

6. “Family Background: Family setting, marital statute, racial background and family history. This is a key area of concern. There is a need for God that can be seen in this area. Usually if this person is converted it is easier for the gospel to be presented to his family.”

Display Slides 10 - 16

Next have each group look up the strategy of the examples they were assigned.

Display Slide 10

6. **Be Friendly**, Always be open to new relationships. List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.

Display Slide 11

7. **Don't Judge**, Watch out for biases, they can get in the way of missions. Identify areas of potential judgment; look at the background of the individual carefully to identify these areas
8. **Find ways to help**, Look for opportunities to ministry holistically on an ongoing basis to this person.

Display Slide 12

9. **Use what is familiar**, Like Jesus, speak to individual from their points of familiarity. Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.

Display Slides 13-15

10. **Present the Gospel**, Campus Crusade for Christ created the four spiritual laws booklet. Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.

WORKSHOP SESSION 2

(SATURDAY MORNING 11:30 -12:30 AM)

After the breakout group session call the group back together and have each group look up the strategy of the examples. Encourage the other groups to take notes. Leave room for questions from the other groups.

Case Study 1

Peter & Cornelius - Acts 10

PROFILE

RELIGIOUS BACKGROUND:

He was very religious, had been convicted and is ready to be led to the Lord. May have been under conviction and is not resistant to the gospel.

PLAN: Lay out the Gospel message, showing that works is not necessary for salvation but faith in God

SOCIAL BACKGROUND:

He was a leader, he was a Gentile, seem to be a man with influence and wealth, he did good deeds.

PLAN: Show him how to become a disciple and show him how to win his family and community for God

FAMILY BACKGROUND:

His family trust him, he has a lot of influence on his family, seem to be a man with integrity.

PLAN: Show him how to become a disciple and show him how to win his family and community for God

STRATEGY

BE FRIENDLY

Visited his house, be sure not to equate earnestness with righteousness

DON'T JUDGE

Gentile that is searching, doing good deeds, he is not like us

USE WHAT IS FAMILIAR

Cornelius's godly character had obviously built him a good reputation.

PRESENT THE GOSPEL

Cornelius was open to whatever message Peter would have to say. Have you trusted in Jesus is the question that must be answered.

INVITE TO CHURCH

In this case the believers were baptized after they received the Holy Spirit, publicly declaring their allegiance to Christ and identification with the Christian community.

Case Study 2

Samaritan Woman & Jesus - John 4

PROFILE

RELIGIOUS BACKGROUND:

Samaritan: No dealing with Jews, familiar with the scriptures, has a form of Godliness. She was more concerned about rituals and religious correctness.

PLAN: Allow her to see that the place she worships at is not as important as the true worship from the heart. Focus on a relationship that comes from the heart.

SOCIAL BACKGROUND:

She was a social outcast, lonely.

PLAN: Lead her to identify her distance from God, and then lead her back to God through a series of forgiveness (hers' and God's). Once she finds herself in God then she can address the issues that alienated her.

FAMILY BACKGROUND:

She was divorced five (5) times and currently in an affair.

PLAN: Lead her to identify her distance from God and her source of fulfillment. Once she finds herself in God then she can address the issues that lead to fail family life.

STRATEGY

BE FRIENDLY

Asked for water, started a conversation

DON'T JUDGE

Her marriages, race, religion

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USE WHAT IS FAMILIAR

Water, worshipping, belief in God

PRESENT THE GOSPEL

Difference between works and grace, worshipping is from a pure heart

INVITE TO CHURCH

She was sent back to her home to evangelize, the aim of discipleship was attained

Case Study 3

Ethiopian & Phillip – Acts 8

PROFILE

RELIGIOUS BACKGROUND:

The eunuch was obviously dedicated to God, because he had traveled such a long distance to worship in Jerusalem. This man may have been a Gentile converts to Judaism. He had an encounter and is searching for the next step.

PLAN: Develop a plan to lead him to the full knowledge of Christ resulting in baptism and further spiritual growth. Address the Biblical question with care, understand that the person has an encounter, began the steps of a new convert and need to be handled with care. Answer the questions truthfully, honestly, and direct, be prepared for all eventualities.

SOCIAL BACKGROUND:

He was a treasurer of Ethiopia traveling home from a pilgrimage to Jerusalem.

PLAN: Show him ways to develop his new spiritual journey. Also, show him how to be a disciple in his home.

FAMILY BACKGROUND:

He serve the Queen, He had a copy of the book of the prophet Isaiah points to that probability. To own a scroll of the Scriptures (handwritten and thus rare) likewise indicated wealth.

PLAN: His position allows him to have impact, show him how he is the one to bring the gospel to his country and that his practical living has to demonstrate Christ-like qualities. Address issues that he might face and make suggestions on how to deal with them in general.

STRATEGY

BE FRIENDLY

Followed the Spirit direction, began a discussion from where he was immersed in the prophets, explain how Jesus fulfilled the prophecies

DON'T JUDGE

He was an Ethiopian, a Gentile

USE WHAT IS FAMILIAR

It is important to note that Philip began where the man was; only then did he directly and clearly take him to where he needed to go. This means he listened, thought, adapted the message to his audience, and then explained the Good News.

PRESENT THE GOSPEL

Philip exhibited two of the most important characteristics of an effective evangelist: The first is patience. He waited to find out where the man was in his understanding before diving in with the gospel. A second characteristic is the power of observation. Philip looked for an opportunity to engage the man at a meaningful level.

INVITE TO CHURCH

This was one of the first acts of new converts in the early church. In submitting to baptism, this official was proclaiming his faith in Christ publicly. Deeply symbolic and meaningful, baptism sends a powerful message to onlookers about one's obedience to Christ. Evidently included in what Philip had taught was the fact that being baptized was the next step of obedience in this newfound faith.

WORKSHOP SESSION 3

(SATURDAY MORNING 1:45 -2:30 PM)

Open up the session with a time of prayer. The focus is on who is it that God is leading us to minister to bear in mind that the person might be someone you a currently ministering to. After the prayer get in groups of twos. Then develop a profile of the individuals that God have laid on their heart.

Sample Worksheets for Bethel Person

Part 1. Worksheet for Your Bethel Person

Person's Name: _____

RELIGIOUS BACKGROUND:

PLAN:

SOCIAL BACKGROUND:

Strategic Evangelism Facilitators Handbook

PLAN:

FAMILY BACKGROUND:

PLAN:

*Use this **SAMPLE CONVERSATION** to introduce yourself and what your task is in relation to the person you have selected.*

INITIAL INTRODUCTION:

Call and proceed with normal greetings then as you feel comfortable use the paragraph below. You can be flexible this is just a sample.

[**NAME**] our church has asked us to choose individuals that we will be investing in over the next two months. I have prayed about it and the Lord has prompted me to choose you as one of those persons. Here is how it works. Over the next two months I will call you once a week just to see how you are doing. I will be praying for you every day. I will ask you for specific prayer request you might have that as I pray for you I can be more specific. Is it ok if I choose you?

Pause and wait for reply

Great, so as I pray for you this week is there anything special you want me to pray for concerning you.

You can continue with the conversation if you feel led.

FOLLOW UP CONVERSATION:

Call and proceed with normal greetings then as you feel comfortable use the paragraph below. You can be flexible this is just a sample.

From your journal about your last conversation ask specific follow up questions. Prepare to suggest a scripture that will address the prayer request. Always find out how the person is doing personally. You are in a unique position; God has chosen you to walk alongside this person at this point in time of the spiritual journey. Be flexible with your conversation. Always close with a prayer and request other areas of their life that they

might need prayer. After a while this follow up process will be through nature everyday conversation with the person.

SAMPLE FACEBOOK OR EMAIL CONVERSATION:

[NAME] our church has asked us to choose individuals that we will be investing in over the next two months. I have decided to extend this to my Facebook friends. I want to invest in you over the next two months.

Here is how it works. Over the next two months I will email you once a week just to see how you are doing. I include a scripture and a word of encouragement. During this time I will be praying for you every day. I will ask you for specific prayer request you might have that as I pray for you I can be more specific. Feel free to pass this on to others. If you want to be a part of my special prayer time please reply to this post (email) with “Yes”.

RECOMMENDATIONS:

1. Use the conversation starters for those who are not good at starting a conversation. It is also, recommended for anyone.
2. I recommend that you keep a journal of your conversation so you can follow up with specifics, as you continue your dialogue.
3. Listen carefully as you speak with this person. Once they are comfortable you will begin to see the God moments or openings. Always rely on the Holy Spirit's direction as He is constantly leading and speaking.

WORKSHOP SESSION 3 (SATURDAY EVENING 2:45 -3:45 PM)

PART 2. STRATEGIC PLAN

From the profile that was developed select areas that you or the church can assist this person. Maybe this person needs counseling, food, friendship, finance or other services, there should be a resource center that will help to provide or point people to where help

BE FRIENDLY - *List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.*

DON'T JUDGE - *Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.*

USE WHAT IS FAMILIAR - *Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.*

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PRESENT THE GOSPEL - *The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action, see Exhibit 5.*

FOLLOW UP - *Resources should be available to the new convert to help them on their journey. Help the individual connect to the church community. Continue to minister on a regular basis to the individual's needs, physical and well as spiritual. It is a good thing to connect this person with the Church. Arrange for the pastor or leader to visit with the person. Invite your Bethel person to the Church. It is important for them to connect with others in the Church.*

WORKSHOP SESSION 4 (SUNDAY MORNING)

The Sunday Morning session is an important culmination of the weekend sessions. Have a enlarge poster of the Road to God printed and available for use at the end of the service. Use one of the three cases as the basis for your sermon. At the end of the service have a ceremonial pinning of the Bethel Person on the Chart Road to God. End the service with prayer for both the Bethel Person & the member who will minister to this person.

FOLLOW UP SESSION

Have a follow up session on a Friday or Saturday or whenever is best suited. During this session the individuals are reporting on their progress and or setbacks. At this time the group can provide additional insight that can help each other.

WORKSHOP EVALUATION FORM

Strategic Evangelism Workshop/Seminar Evaluation

Your responses to the following are intended to help your group leader grow in his or her ability to guide future group sessions.

1. How has this study helped you in your personal walk with the Lord?³⁷¹

2. What do you sense God has revealed during this study that He wants to do in and through your life in the days ahead?

3. What major adjustments do you sense God is leading you to make in order to join Him in His work?

4. During this study what was your most meaningful experience of God's work or activity in or through your life? Explain what God did.

5. What would you suggest for future groups that would enhance learning and the group experience?

³⁷¹ Questions 1-6 adapted from Experiencing God Weekend Seminar and adjusted to fit our local situation.

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6. What, if anything, would you suggest doing less frequently during the group sessions? Why?

Help your presenter prepare to lead another group study by evaluating him or her in the following areas. Circle the appropriate letter beside each skill

E=excellent G=good F=fair N=needs improvement

E	G	F	N	Created an atmosphere of love and acceptance in the group
E	G	F	N	Encouraged group participation Supported group members
E	G	F	N	Prepared to lead group sessions
E	G	F	N	Maintained a positive attitude
E	G	F	N	Demonstrated sensitivity to the activity of the Holy Spirit
E	G	F	N	What is your overall assessment of the sessions?

Indicate your level of increase knowledge in the respective areas (1) being lowest (5) the highest.

Before The Sessions						After the sessions				
1	2	3	4	5	Understanding of Missions	1	2	3	4	5
1	2	3	4	5	Understanding of Evangelism	1	2	3	4	5
1	2	3	4	5	Understanding of Holistic Missions	1	2	3	4	5
1	2	3	4	5	Spiritual Gifts	1	2	3	4	5
1	2	3	4	5	Challenged to be involved in Evangelism	1	2	3	4	5
1	2	3	4	5	How we evaluate our relationships	1	2	3	4	5
1	2	3	4	5	Understanding of the Kingdom of God	1	2	3	4	5

Lesson Plan for Weekend Seminars Friday Night

FRIDAY NIGHT 6:30 -7:30 PM

Seminar

Session 1 – Discussions Points:

- Kingdom of God
- The 3 Cs
- Define Mission & Evangelism
- Need for church multiplication

Session 2 – 7:45 – 8:45 PM

- Road to God
- Go over the strategic plan

SATURDAY MORNING

Workshop 1

Session 1 – 9:00 – 11:00 AM

- Divide in three groups (not more than 5 per group).
- Have each group develop a profile of the three examples for scripture.
- Have each group look up the strategy of the examples.

Session 2 – 11:30 AM

- Have each group report on the research

SATURDAY AFTERNOON

Workshop 2

Session 1 – 1:00 – 2:30 PM

- Time of prayer
- Pair up in groups of twos
- Develop a profile of the individual that God has laid on their heart

Session 2 – 2:45 – 3:45 PM

- Develop a strategy to minister to the person God has laid on your heart.
- Design a follow up plan

SUNDAY MORNING SERMON

- Message on the Kingdom; Use one of the three passages.
- Have a ceremonial pinning of the Bethel Person on the Chart Road to God.

ONE WEEK FOLLOW UP

Workshop 3

- Session 1 – Friday or Saturday

[illegible]

NOTES

[illegible]

[illegible]

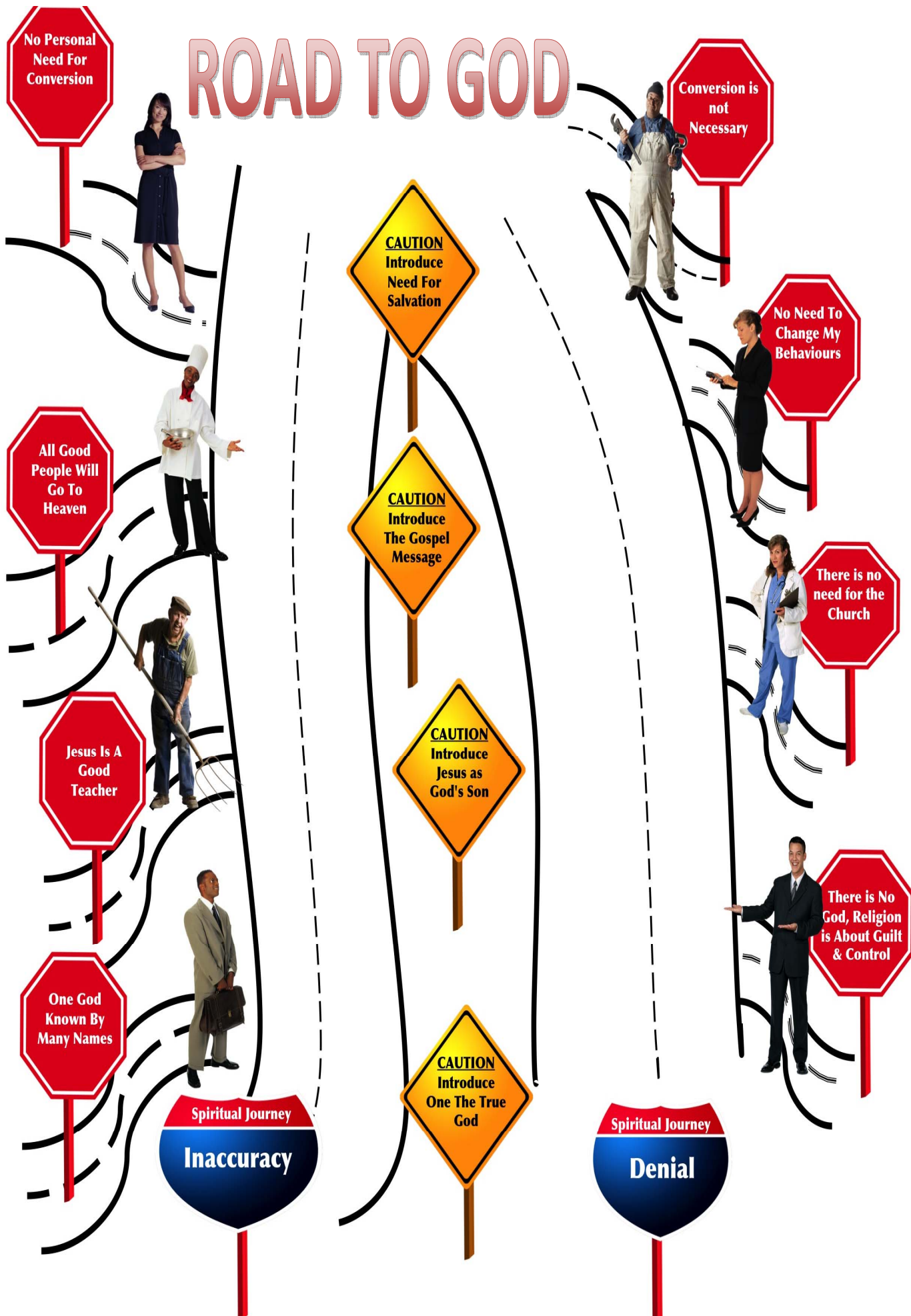
NOTES

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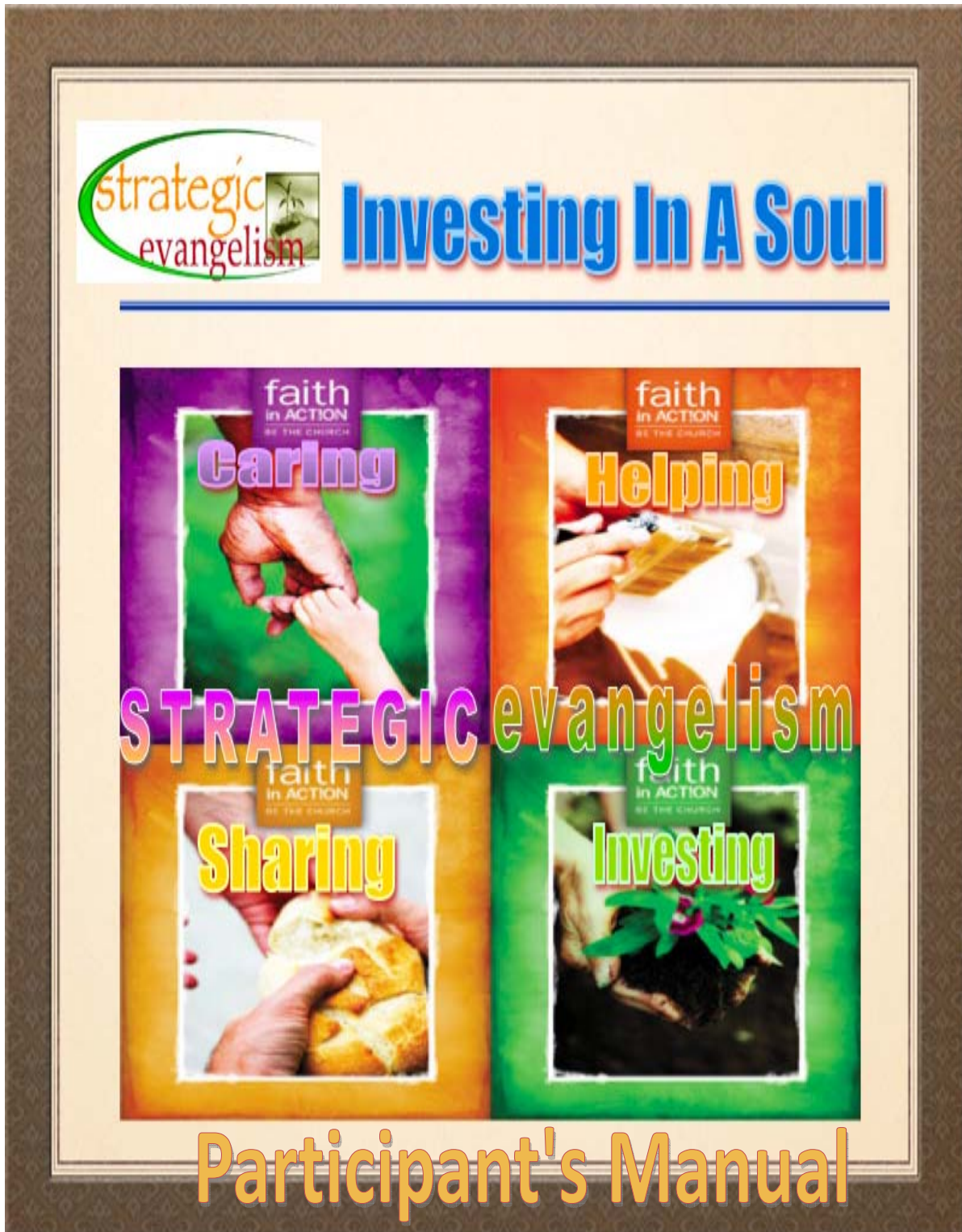
CIRCLE OF MISSION



ROAD TO GOD



Appendix 3
Strategic Evangelism Student Workbook



Strategic Evangelism: Investing In A Soul One
Person At A Time

PARTICIPANTS' WORKBOOK
SEMINAR & WORKSHOP

By
Dalton Jenkins

Teacher's Handbook
DOCTOR OF MINISTRY
New York Theological Seminary
New York, NY
June 19, 2011

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INTRODUCTION

This project is designed to achieve three goals: 1) To raise awareness by helping to clarify the nature of the structures and practices of the church relating to its missional focus; 2) To develop a better awareness of local missions; and 3) To develop a process that will assist persons to live out the mission by engaging their communities. The challenge as to how to be truly missional requires those persons that consider themselves to be disciples to engage their communities in their everyday life. This has posed a challenge to the church: how will missions and being missional in the 21st century be different from the 1st century to the 21st century. How can one truly and radically live out the mission of the church. Three strategies will be employed in order to achieve each goal. The idea of being missional is not about the church coming up with some program and fancy name. It is about understanding the needs of the community - spiritual, social, financial - and how to live in ways that can help transform the community. Every person must begin at his or her own doorstep. According to Dave Black, the practical application of missionary congregations is actually to “live out their spiritual life not only as the Church, but also as God's people in the world.”³⁷² According to Rick Warren, “The Church is God’s people living in this world and acting as catalysis for change.”³⁷³ The Church’s basic mission is to preach the Gospel of the Kingdom of God; this message has a social and political aspect to its applications. We are called, commissioned and authorized to go with the gospel. This is the fundamental responsibility of the Church but this message is holistic affecting the total person: body soul and spirit. As pastor of Bethel Temple of Praise, Yonkers, NY I have become aware that the Church is not reaching the immediate community. There appears to be a narrow view of the mission of our church. This project is a Pilot Program that will increase awareness as to how our church can apply a missional theology in order to challenge the church to rediscover its Biblical call to holistic ministry.

³⁷² Dave Black is currently Professor of New Testament and Greek at *Southeastern Baptist Theological Seminary* in Wake Forest, North Carolina. http://www.daveblackonline.com/why_church.htm. Accessed 6/2010

³⁷³ Warren, Rick. *The Purpose-Driven Church*. Grand Rapids, Michigan: Zondervan, 1995. Page 238-40

TEACHING SESSION 1

(FRIDAY NIGHT 6:30 -7:30 PM)

Introduction

“We hope to accomplish several goals at the end of the seminar. The first goal is that we are more aware of the working of the _____ in and around us. It will also challenge us to be more sensitive to the move of the Holy Spirit. The second goal is that it will help us to be more familiar with what does missions, _____ and evangelism means. Thirdly it will prepare us for the workshop that will follow the seminar. Fourthly we will be more aware of the need for _____ that begins in our local communities”

Slides 2 - 3.

“Have you ever heard God speaking?”

Write 3 things that the Holy Spirit has been saying to you over the course of the last three months.

1. _____

2. _____

3. _____

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Slide 4.

Turn to John 17: 11-18, read aloud from your Bibles or the overhead projector as directed. Pay close attention to verse 18 (this is related to the Great Commission.) Also read Matthew 28 and Acts 1.)

“Our greatest responsibility as _____ is to go with the _____
_____. First and foremost Jesus called us and commissioned us.
We will talk about the “3Cs” of our Christian walk further in the study.”

Slide 5.

(Slide 5 defines missions. This meaning is critical to the understanding of the rest of the seminar and the following workshop.)

Read the definition of Mission from the overhead projector:

“Mission is _____ with the good news of _____,
_____, _____ and love. This message is
_____ and is rooted _____ working through
the church. This mission is _____,
praxeological (it can be translated into practice), it is ecclesiastical and eschatological (it
is about the future of the soul).”

Slide 6

As you read the meaning below fill in the phases that are blank.

“Kingdom: That which embraces the _____ as a focus rather than the realm of humankind. It is about a _____ rather than being concerned only about a single local congregation. Every person can help to advance the Kingdom since _____ and _____.”

This is adopted from George Bullard page 11 - Pursuing the Full Kingdom Potential of your congregation”

Slide 7

Talk about the missional formula. At this time introduce the 3Cs.

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Love + Go + Do = Missions - (CL + CG + CS = M)

Commandment to love (CL) plus Commission to Gospel (CG) plus compassion to serve (CS) equal missions (M).

(CL + CG + CS = M).

Great Commandment (Matthew 22:37-40)

+ Great Commission (Matthew 28:19-20)

+ Great Compassion (Luke 4:18-19)

= _____

Slide 8

Talk about the parts of the formula: (CL + CG + CS = M)

CL = _____ God & Man (male & female)

CG = _____ Preach, Teach & Baptize

CS = _____ love & Compassion

“Missions call for _____ the Great Commandment the _____ of the Great Commission and the _____ of the Great Compassion.” While church multiplication is not the goal of missions it eventually is one of the product of missions. The main goal of missions is the spreading of the _____ we call the gospel Message. Since the church is the vehicle that is commissioned to bring the good news then the more churches we have the more reach the church will have.

Slide 9

Barna's survey underscores the need to reach those that are lost and the need for church multiplication.

“Since 1991, the adult population in the United States has grown by _____. During that same period the number of adults who do not attend church has nearly doubled, rising from _____ million to 75 million - a 92% increase!” - George Barna (Ventura, CA)

Strategic Evangelism Participant Workbook

Slide 10

Twelfth most populated nation on earth (trailing only China, India, and the church portion of the United States, Indonesia, Brazil, Pakistan, Nigeria, Bangladesh, Russia, Japan and Mexico).

Slide 11

Population growth and immigration have impacted the church planting movement. We need to plant more churches than we are currently planting.

We are only planting 4,000

We are closing (3,000)

Population growth 4,000

Net Churches needed 5,000

Slide 12

The goals of the seminar are listed below.

Spiritual Development:

How to hear God speaking & Experience Him

Walk in the Spirit (developing a relationship with God)

Spiritual Gifting

Individual investment in the process: Time & \$\$\$

BREAK – 15 Minutes

TEACHING SESSION 2 (FRIDAY NIGHT 7:45 -8:45 PM)

Slide 13

Everyone is on a journey towards God. Everyone is at a different part of this journey.

“It is important for those who are involved in ministry to understand that we cannot approach every person assuming they are at the same place. We have to meet them where they are in their _____”

Slide 14

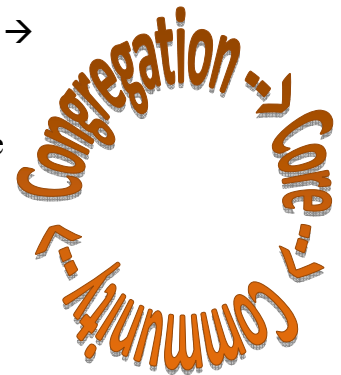
Introduce the concept of the circle of missions.

“Congregation → Core → Community → Congregation → Core → Community”

“Training is done in the _____ this prepare those that will become the _____. The Core does the work of missions in the _____.

Conversion takes place in the Community”

There is a need for the church to train its members to go into the community.



Slide 15-17

These slides are introducing the theme Experiencing God.

“The premise of these slides is that God is at work and is inviting us to join Him. This is a _____ loving _____.”

Slide 18-22

These slides talk about the practical application of being filled with Holy Spirit.

“This _____ is built on a Spiritual connection. If we are going to become effective witness we have to have a _____ with God through the Holy Spirit.”

Strategic Evangelism Participant Workbook

Slide 23-25

These next slides provide an overview of spiritual gifts that are available to the Church.

“The Holy Spirit has given us gifts and these _____ are to edify the church and to help in spreading the _____.”

Slide 26-27

Bill Hybels documented the several reasons why we need to be intentional in our witness.

These slides talk about how to become more intentional.

Next we need to _____ in the lives of others. This requires us to look out for the move of God and to reach out to all those that God has allowed to _____ with us in our daily activities.

WORKSHOP SESSION 1 (SATURDAY MORNING 9:00 -11:00 AM)

The group will be divided into groups (not more than 5 per group). Refer to Chapter 3 of the manual and Slide 4 & 5 from 'DMin. Workshop Presentation' for the overview of the project. Each group should select a recorder and a facilitator for each group. At the end of the first activity one person will report to the general group. Use Exhibit 6 in the user manual for the group sessions feel free to duplicate.

Have each group develop a profile of one of the three examples from scripture.

Case Study 1: Peter & Cornelius - Acts 10

Case Study 2: Samaritan Woman & Jesus - John 4

Case Study 3: Ethiopian & Phillip – Acts 8

This section of the project is to develop a profile of the individual you are going to minister to by looking at the three areas listed below.

Slide 6

7. “Get familiar with the person’s _____ background: Take great care to understand the individual's religious background. This will help to develop a _____ and identify areas that are _____. It will also help to point to areas you need to become familiar with in order to _____.”

Slide 7

8. “Social Background: _____ settings, _____ involvement or not, _____ setting: This area, if properly analyze will open up to great _____ for _____, opening for God to be introduced. Past _____ could cause this person to be where they are currently.”

Slide 8

9. “Family Background: _____ setting, _____ statute, _____ background and _____ history. This is a key area of concern. There is a need for God that can be seen in this area. Usually if this person is _____ it is easier for the gospel to be presented to his _____.”

Slides 10 - 16

Next look up the strategy of the examples they were assigned.

Slide 10

11. **Be** _____, Always be open to new relationships. List ways to be friendly-start at the person's concerns or focus. Don't _____ good deeds or being a good person with _____. Find areas that you can _____ this individual.

Slide 11

12. **Don't** _____, Watch out for biases, they can get in the way of missions. Identify areas of potential judgment; look at the _____ of the individual carefully to identify these areas

13. **Find ways to** _____, Look for opportunities to _____ holistically on an ongoing basis to this person.

Slide 12

14. **Use what is** _____, Like Jesus speaks to the individuals from their points of familiarity. Understand the individual background and use things that this person is familiar with to _____ the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.

Slides 13-15

15. **Present the _____**, Campus Crusade for Christ created the four spiritual laws booklet. Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.

WORKSHOP SESSION 2 (SATURDAY MORNING 11:30 -12:30 AM)

After the breakout group session call the group back together and have each group look up the strategy of the examples. Encourage the other groups to take notes. Leave room for questions from the other groups.

Case Study 1 Peter & Cornelius - Acts 10

PROFILE

RELIGIOUS BACKGROUND:

PLAN:

SOCIAL BACKGROUND:

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PLAN:

FAMILY BACKGROUND:

PLAN:

STRATEGY

BE FRIENDLY - *List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.*

DON'T JUDGE - *Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.*

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USE WHAT IS FAMILIAR - *Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.*

PRESENT THE GOSPEL - *The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action, see Exhibit 5.*

FOLLOW UP - *Resources should be available to the new convert to help them on their journey. Help the individual connect to the church community. Continue to minister on a regular basis to the individual's needs, physical and well as spiritual. It is a good thing to connect this person with the Church. Arrange for the pastor or leader to visit with the person. Invite your Bethel person to the Church. It is important for them to connect with others in the Church.*

Case Study 2
Samaritan Woman & Jesus - John 4

PROFILE

RELIGIOUS BACKGROUND:

PLAN:

SOCIAL BACKGROUND:

PLAN:

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FAMILY BACKGROUND:

PLAN:

STRATEGY

BE FRIENDLY - *List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.*

DON'T JUDGE - *Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.*

USE WHAT IS FAMILIAR - *Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.*

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Case Study 3

Ethiopian & Phillip – Acts 8

PROFILE

RELIGIOUS BACKGROUND:

PLAN:

SOCIAL BACKGROUND:

PLAN:

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FAMILY BACKGROUND:

PLAN:

STRATEGY

BE FRIENDLY - *List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.*

DON'T JUDGE - *Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.*

USE WHAT IS FAMILIAR - *Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.*

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PRESENT THE GOSPEL - *The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action, see Exhibit 5.*

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WORKSHOP SESSION 3

(SATURDAY MORNING 1:45 -2:30 AM)

Open up the session with a time of prayer. The focus is on who is it that God is leading us to minister to bear in mind that the person might be someone you a currently ministering to. After the prayer pair up in groups of twos. Then develop a profile of the individuals that God have laid on their heart.

Sample Worksheets For Bethel Person

Part 1. Worksheet for Your Bethel Person

Person's Name: _____

RELIGIOUS BACKGROUND:

PLAN:

SOCIAL BACKGROUND:

Strategic Evangelism Participant Workbook

PLAN:

FAMILY BACKGROUND:

PLAN:

*Use this **SAMPLE CONVERSATION** to introduce yourself and what your task is in relation to the person you have selected.*

INITIAL INTRODUCTION:

Call and proceed with normal greetings then as you feel comfortable use the paragraph below. You can be flexible this is just a sample.

[**NAME**] our church has asked us to choose individuals that we will be investing in over the next two months. I have prayed about it and the Lord has prompted me to choose you as one of those persons. Here is how it works. Over the next two months I will call you once a week just to see how you are doing. I will be praying for you every day. I will ask you for specific prayer request you might have that as I pray for you I can be more specific. Is it ok if I choose you?

Pause and wait for reply

Great, so as I pray for you this week is there anything special you want me to pray for concerning you.

You can continue with the conversation if you feel led.

FOLLOW UP CONVERSATION:

Call and proceed with normal greetings then as you feel comfortable use the paragraph below. You can be flexible this is just a sample.

From your journal about your last conversation ask specific follow up questions. Prepare to suggest a scripture that will address the prayer request. Always find out how the person is doing personally. You are in a unique position; God has chosen you to walk alongside this person at this point in time of the spiritual journey. Be flexible with your conversation. Always close with a prayer and request other areas of their life that they

might need prayer. After a while this follow up process will be through nature everyday conversation with the person.

SAMPLE FACEBOOK OR EMAIL CONVERSATION:

[NAME] our church has asked us to choose individuals that we will be investing in over the next two months. I have decided to extend this to my Facebook friends. I want to invest in you over the next two months.

Here is how it works. Over the next two months I will email you once a week just to see how you are doing. I include a scripture and a word of encouragement. During this time I will be praying for you every day. I will ask you for specific prayer request you might have that as I pray for you I can be more specific. Feel free to past this on to others. If you want to be a part of my special prayer time please reply to this post (email) with “Yes”.

RECOMMENDATIONS:

4. Use the conversation starters for those who are not good at starting a conversation. It is also, recommended for anyone.
5. I recommend that you keep a journal of your conversation so you can follow up with specifics, as you continue your dialogue.
6. Listen carefully as you speak with this person. Once they are comfortable you will begin to see the God moments or openings. Always rely on the Holy Spirit's direction as He is constantly leading and speaking.

WORKSHOP SESSION 3 (SATURDAY EVENING 2:45 -3:45 AM)

PART 2. STRATEGIC PLAN

From the profile that was developed select areas that you or the church can assist this person.

Maybe this person needs counseling, food, friendship, finance or other services, there should be a resource center that will help to provide or point people to where help

BE FRIENDLY - *List ways to be friendly-start at the person's concerns or focus. Don't misjudge good deeds or being a good person with righteousness. Find areas that you can help this individual.*

DON'T JUDGE - *Identify areas of potential judgment; look at the background of the individual carefully to identify these areas.*

USE WHAT IS FAMILIAR - *Understand the individual background and use things that this person is familiar with to introduce the gospel. Introduce ways this person can be involved in outreach events sponsored by your church.*

PRESENT THE GOSPEL - *The four spiritual laws is a good basis to start with, start with man's basic need (higher being) Use the chart "road to God" to plot a course of action, see Exhibit 5.*

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FOLLOW UP - *Resources should be available to the new convert to help them on their journey. Help the individual connect to the church community. Continue to minister on a regular basis to the individual's needs, physical and well as spiritual. It is a good thing to connect this person with the Church. Arrange for the pastor or leader to visit with the person. Invite your Bethel person to the Church. It is important for them to connect with others in the Church.*

WORKSHOP SESSION 4 (SUNDAY MORNING)

The Sunday Morning session is an important culmination of the weekend sessions. Have a enlarge poster of the Road to God printed and available for use at the end of the service. Used one of the three cases as the basis for your sermon. At the end of the service have a ceremonial pinning of the Bethel Person on the Chart Road to God. End the service with prayer for both the Bethel Person & the member who will minister to this person.

FOLLOW UP SESSION

Have a follow up session on a Friday or Saturday or whenever is best suited. During this session the individuals are reporting on their progress and or setbacks. At this time the group can provide additional insight that can help each other.

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Notes:

[illegible]

WORKSHOP EVALUATION FORM

Strategic Evangelism Workshop/Seminar Evaluation

Your responses to the following are intended to help your group leader grow in his or her ability to guide future group sessions.

1. How has this study helped you in your personal walk with the Lord?³⁷⁴

2. What do you sense God has revealed during this study that He wants to do in and through your life in the days ahead?

3. What major adjustments do you sense God is leading you to make in order to join Him in His work?

4. During this study what was your most meaningful experience of God's work or activity in or through your life? Explain what God did.

5. What would you suggest for future groups that would enhance learning and the group experience?

³⁷⁴ Questions 1-6 adapted from Experiencing God Weekend Seminar and adjusted to fit our local situation.

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6. What, if anything, would you suggest doing less frequently during the group sessions? Why?

Help your presenter prepare to lead another group study by evaluating him or her in the following areas. Circle the appropriate letter beside each skill.

E=excellent G=good F=fair N=needs improvement

E	G	F	N	Created an atmosphere of love and acceptance in the group
E	G	F	N	Encouraged group participation Supported group members
E	G	F	N	Prepared to lead group sessions
E	G	F	N	Maintained a positive attitude
E	G	F	N	Demonstrated sensitivity to the activity of the Holy Spirit
E	G	F	N	What is your overall assessment of the sessions?

Indicate your level of increase knowledge in the respective areas (1) being lowest (5) the highest.

Before The Sessions						After the sessions				
1	2	3	4	5	Understanding of Missions	1	2	3	4	5
1	2	3	4	5	Understanding of Evangelism	1	2	3	4	5
1	2	3	4	5	Understanding of Holistic Missions	1	2	3	4	5
1	2	3	4	5	Spiritual Gifts	1	2	3	4	5
1	2	3	4	5	Challenged to be involved in Evangelism	1	2	3	4	5
1	2	3	4	5	How we evaluate our relationships	1	2	3	4	5
1	2	3	4	5	Understanding of the Kingdom of God	1	2	3	4	5

EXHIBIT 8 – Lesson Plan for Weekend Seminars Friday Night

FRIDAY NIGHT 6:30 -7:30 PM

Seminar

Session 1 – Discussions Points:

- Kingdom of God
- The 3 Cs
- Define Mission & Evangelism
- Need for church multiplication

Session 2 – 7:45 – 8:45 PM

- Road to God
- Go over the strategic plan

SATURDAY MORNING

Workshop 1

Session 1 – 9:00 – 11:00 AM

- Divide in three groups (not more than 5 per group).
- Have each group develop a profile of the three examples for scripture.
- Have each group look up the strategy of the examples.

Session 2 – 11:30 AM

- Have each group report on the research

SATURDAY AFTERNOON

Workshop 2

Session 1 – 1:00 – 2:30 PM

- Time of prayer
- Pair up in groups of twos
- Develop a profile of the individual that God has laid on their heart

Session 2 – 2:45 – 3:45 PM

- Develop a strategy to minister to the person God has laid on your heart.
- Design a follow up plan

SUNDAY MORNING SERMON

- Message on the Kingdom; Use one of the three passages.
- Have a ceremonial pinning of the Bethel Person on the Chart Road to God.

ONE WEEK FOLLOW UP

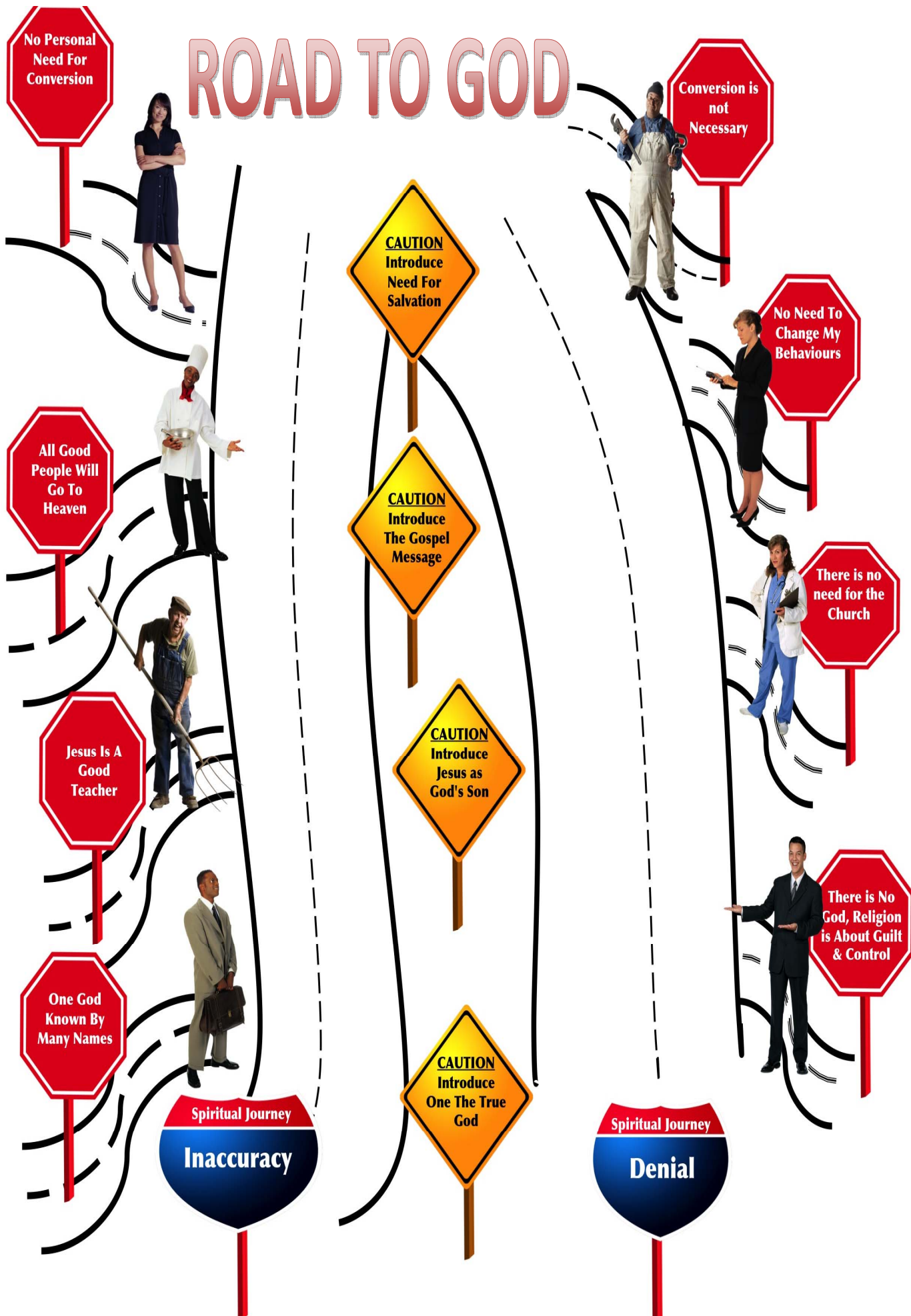
Workshop 3

- Session 1 – Friday or Saturday

CIRCLE OF MISSION



ROAD TO GOD



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